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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY MAY 8, 1919. [No. 3.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE SANDAL-WOOD TREE.

By K. S. Ramaswami Sastri, B.A., B.L.

On high Malaya slopes stand sandal trees
And fill the world with faint and sweet perfume
That swift dispels the hearts' deep inner gloom
By kindling thoughts of sweet and utter peace
The cool and soft and fragrant southern breeze
Whose touch makes minds laugh bright with poesy's bloom,
As child in its attractive playing room
Among them sports which mind and senses please.
The serpents in that odour take delight
And play around in light like shining gems
Rejoicing in that fragrant paradise.
And here Spring's sweetness shines with wondrous might
Whose grace crowns youths with love's bright diadems
And dowers with empire sweet of hearts and eyes.

The Hindu Message

THURSDAY EVENING 8, MAY., 1919.

Our Educational Needs.

His Imperial Majesty King George, during his memorable visit to India to announce his coronation to his faithful and loyal Indian subjects, addressed the Calcutta University assemblage as follows :—"It is my wish that there may be spread over the land a net-work of schools and colleges from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will be close to my heart." To the pure gold of His Majesty's gracious and classic utterance no addition of value can possibly be made. It brings out all the leading and essential features of a truly national modern education in India today. They are, —(1) that Indians should be enabled to hold their own against foreigners in agriculture and industry, and in all the vocations of life ; (2) that they should prove loyal, manly, and honest citizens of the state in India and of the British Empire ; (3) that the Indian home should be the abode and centre of peace, comfort, and enjoyment. If His gracious Majesty's wish is to be fulfilled, that can only be by the bringing into existence of a sound and progressive system of education ; and it is no wonder that His Majesty proclaimed in words of unmistakable import that "the cause of education in India will be close to my heart." Education is the greatest of all "*creative*" forces and influences in the world. A great Englishman—Professor Bertrand Russel—has recently proclaimed a great truth in the following memorable sentences :—"The best life is that in which creative impulses play the largest part and possessive impulses the smallest part. The best institutions are those which produce the greatest possible creativeness and the least possessiveness compatible with self-preservation." "It is pre-occupation with possessions more than anything else that prevents men from living freely and nobly." Western civilisation has always had for its chief aim and pre occupation the increase of possessions and the cultivation of the instinct of possessiveness. The same great writer above referred to has well said :—"The wish to plunder others is recognised, in theory, to be bad ; but the fear of being plundered is little better ; Yet these two motives between them dominate nine-tenths of politics and private life." The one prevailing type of character in the West is what is known as "the economic man." There are only two social classes,—capitalists and labourers ; and the constant accumulation of riches by the exploitation of weaker races and communities has helped to eliminate among all European and North American peoples the class of poverty-stricken proletariat and to usher in among them what has been called "the age of surplus," or "the age of progress,"—a thorough contrast

in every respect to our own "age of deficit," with its tragic record of continued destitution, disease, famine, plague, fever, and starvation.

If education in India is to realise in the future the great aims proclaimed by His gracious Majesty the King Emperor, it must be so framed that it should no longer sacrifice "man-making" at the altar of the demon of examination. The record of a boy in his school or college and the opinion and estimate formed of him by his teachers, lecturers or professors must be assigned a far greater value in the qualification for a certificate or degree than the mere passing at an examination by dint of cramming power. The power of a true teacher or Guru lies in the training which his knowledge enables him to give to his pupils and in the influence—the life-long influence—for good which his life and character enables him to impart to them. This is what we call—after the happy phrase coined by the late eminent Vedantist, Swami Vivekananda—"man-making." The Indian Guru under the ancient system cared only for this great and creative aim of *man-making* in the system which he adopted of training his pupils. He imparted knowledge and efficiency and never cared to subject his pupils to the pains and burdens of a rigorous system of examination; he instilled sentiments of faith and reverence in the minds of his disciples without demanding from them any measure of passive obedience or unquestioning loyalty; he trained his pupil's mind and developed its power rather by a system of inquiry and research (विचार) than by imparting an established system of doctrine or dogma; he influenced his heart and head, more by love than by fear, more by offering incentives to growth according to capacity than by inflicting punishments, more by giving stimulating guidance than by enforcing disciplinary compulsion. We know what a contrast the present system has been in all these respects, notwithstanding all recent improvements. Much is made or rather, spoken—now-a-days of respect for the individual and of freedom of growth or expansion of natural gifts. In practice, we have had precious little of these merits or gains. Education in India today has been largely influenced, as it was in the Europe of mediæval or recent time, by the aims of the predominant power or corporation, and has not aimed to any large or perceptible extent at the ideal of man-making, or the growth of the individual according to his natural capacity and talent and in order to fit him for his proper share of work and his legitimate place in the social order and for the achievement of his country's destiny as a self-respecting and respected unit among the free and powerful communities of this Empire of Great Britain. In all these respects, the native system of education once prevailing was a great advance upon the existing one which we owe to the genius and beneficence of our rulers. We invite our attention to the implications contained in the extract from Mr. Havell's recent work on "Aryan Rule in India":—"Indo-Aryan statesmen did not find that the illiteracy of the Indian masses prevented them from taking a considerable part in the management of their own affairs, for before the days of the printing press and modern journalism there were in India other means of instructing the people and *a highly organised educa-*

tional system which, judging by results, was far more efficient than the present one. Until British statesmen divest themselves of the fatal habit of judging Indian things by Western standards, they will never view them in the right perspective. Indo-Aryan statesmen were not afraid of allowing the masses, including the women to vote, on account of their illiteracy,—for the most learned and the most representative Indians were often illiterate in the European sense." When this intelligent testimony is inwardly digested and its true significance understood, let us hope that our present rulers will not persist in their fatal policy of sacrificing true education at the altar of the dragon-deity of examinations.

In proceeding to consider our educational needs in detail, we will first repeat the worn-out commonplace that, while primary education should be made general, free, and compulsory, it should be kept cheap and that the burden on the country's finance should not be enlarged by the introduction of Western departmentalism and its costly regulations and requirements. As regards our secondary examination, the present system is essentially faulty in that it has no art or part in qualifying our young men for bread-winning. In the ancient Indian system, every young man became *apprenticed* to a master-craftsman, and received both training and knowledge which would enable him to become a skilled professional in his own turn and also receive and train apprentices in due time. At the present juncture in Indian affairs, our secondary education should similarly provide for the practical training of apprentices and also for their attending lectures at a special technical or industrial school so as to know the elementary principles of science applicable to their own special art or industry and also to learn all about their tools and the various kinds of goods which they are expected to turn out when they begin to earn their livelihood or work with a view to the acquisition of profit. Simultaneously, the students of secondary schools should also be made to learn drawing, music, and sanitation. The entire aim of secondary education should be to set up our Indian young men as a journeyman-worker or as a master in some industry or art or trade, and to enable them to apply their knowledge to the achievement of practical aims. Our existing schools of the secondary order fail in this respect, and therefore stand self-condemned. Laboratories, workshops, and lecture-rooms must meet the eye when a visitor enters a secondary school. Of course, the same will be the case in the case of University training, but the training in secondary schools is chiefly intended to turn out workmen, while colleges aim chiefly at producing experts, leaders, and entrepreneurs in the various branches of practical work. Moreover, some Universities aim chiefly at the cultivation of, or training in, the various branches of literature, art, and science without any special reference to the application of theories or principles to practical life. In the secondary schools, the aim of the teacher is to impart skill to the worker either by imitation or creative work. Of course the teacher only gives guidance, and no cramming such as we are familiar with in this country can exist ; and hence the student is enabled to grow in knowledge and develop his latent capacities as a workman so as to enable him to go out into the world

with the self-consciousness and assurance that he will be a useful and serviceable member of the society and state in which his lot is cast.

We should not also here fail to observe that the elements of commerce as a branch of knowledge should receive attention in secondary schools, and that the higher study of commerce should be provided for by instituting a faculty of commerce in the system of University education. The old ideas of Commerce have departed from the world for good,—those ideas which are embodied in Shelley's *Queen Mab* as follows :—

> Commerce! beneath whose poison-breathing shade
> No solitary virtue dares to spring ;
> But Poverty and Wealth with equal hand
> Scatter their withering curses.

Commerce must be learned as the science and art of organising a nation's resources and increasing its power of production in all its various branches. Mere increase of production is not enough, but production in all its kinds must be co-ordinated so as to enable the state and people to reap the maximum benefit and the minimum of waste.

Lastly, we have religious education. We have already occupied the attention of our readers to a much larger extent than we had originally intended. We cannot deal with the subject of religious education in an adequate manner at the fag-end of the present article. The importance of the Hindu Dharma or Religion is great not only for us Hindus but for the entire universe. "अमृतस्यैष सेतुः" "This (Dharma) is the bridge (which we must have as our aid in attaining) to immortality." Whether the secular schools, public or aided, will be effective in imparting the Hindu religion to Hindus so as to serve its essential aim of attaining to immortality may well be a matter of doubt and uncertainty. Many wish to try the experiment, while a few oppose the proposal. We cannot usefully enter upon the discussion here. We will only here remark that, if the experiment is to be made, the system of religious instruction must be such as not to ignore the fact that the object of the Hindu religion in its higher aspect is essentially practical,—the self-realisation which is to lead, even while we are in this stage of existence, to perfect liberation from the bondage of the limitations which life in this physical tenement imposes on the soul of man.

> इदं तु सत्यं मनसास्ति विक्रिया
> विकारहेतुर्न हि मेऽद्वयत्वतः ।
> न पुण्यपापे न च मोक्षबन्धने
> न चास्ति वर्णाश्रमता शरीरतः ॥

"This is the truth ; for me there is no change, for the reason that there is no originating cause of change, there being but one existence only (without a second) ; also there is (for me) no spiritual merit or demerit, no (real) freedom from or bondage to, matter, nor have I any (real) Varna or Asrama,—for I have not the body of which they are the accidents.

The Education of the Hindu Youth.

[By N. K. Venkatesa Aiyar, M.A.]

One of the aims of the "Hindu Message" is said to be "The Education of the Hindus as an integral part of the Indian Nation: I shall take that as the subject of this paper and give your readers my idea of the subject, as a broad statement of the sort made, at the heading of the Message, may easily lead in these days

to misinterpretation and wrong conclusions.

By saying that the Hindu should be educated in accordance with Hindu Dharma, some have been lead to think and express also that such education is something apart from, if not opposed to, what we understand by education now-a-days ordinarily. The greatest mischief to the cause of education, is in my opinion being done by the mixture of Educational ideals with Political and Social ideals in the propaganda which now passes under the name of National Education. I have not yet been able to surmise what this new propaganda is likely to do for the progress of India on the right lines. Looking at it from the Hindu point of view at any rate, I am inclined to think that, like Theosophy, the movement of National Education is also going to uproot the social and religious structure of Hinduism, and is more or less likely to produce people who will sacrifice to their pet political doctrines, the moral influences of the social and religious structure of Hinduism, as established by the Rishis to supply a secure foundation for the industrial and political growth of the Nation. Misused by several and abused by many, the word Dharma, which is the rock on which the whole of Hindu society had stood, stands, and will stand for all time, has come to mean various things which it is not.

The great Poet Valmiki says, "धर्मो हि परमो लोके धर्मे सत्वं प्रतिष्ठितं" that is, Dharma is the greatest in this world, and in Dharma is Truth. Dharma therefore does not represent any shifting phenomenon in this world, but it is something which is the very essence of life, and in it lies all that is true. As the Sruti says, "To walk in the path of Dharma" is the highest religion for the Hindu. Elsewhere the same Poet says,

"राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः ।
धर्मश्शुचं वा पापं वा राजमूलं प्रवर्तते ॥"

The final treasure-house of Dharma, Kama and Artha is the King, and the good or bad end to which Dharma works, depends upon the King. Therefore Dharma is not something which can exist beyond the King's cognisance and without the King's support. So Education along the line of Hindu Dharma cannot and must not, if properly directed, produce men who can weaken the state to any extent. On the other hand, such education ought to produce men who will be real supporters of order in the state, and must tend to strengthen the hand of the King. It is this view of Education that has been overlooked, and this overlooking is directly responsible for a great deal of the present condition of the Hindu part of the Indian subjects of His Majesty the King Emperor. I shall just try to indicate, so far as I am able to understand, what the holy Rishis meant by Dharma, and what is meant by Education of the Hindu Youth, in accordance with Hindu Dharma. It will be good to preface this by saying that when the greatest Rishis, who were the Ministers of the greatest Kings in the past, were asked to take up the reins of government even for a day, they refused to do so, because they clearly understood the divisions of functions among men. Hindu Dharma insists upon an absolute division of functions, a thorough specialisation of duties, so that an overlapping of privileges or a conflict of Duties was absolutely impossible. It is this fundamental aspect of life that we should keep in mind in adjusting and carrying out the Education of a people, who are traditionally trained, in accordance with a particular ideal in view. Dharma is defined by the commentator of Apastamba, as that moral characteristic in a man which arises from his performance of duties as laid down in the Veda, which is the cause of his material, moral and spiritual progress, and which leads him to Moksha, consisting of greatness in this world and liberation in the next world. And Manu says, greatness does not consist in years, or in wealth, or in the company of a worldwide kinship, but it lies in the practice of Dharma as practised by the Rishis of old. Dharma therefore consists in the performance of duties, worldly and spiritual, as laid down in the Veda, and in so doing our duty as to lead to our and the world's progress in accordance with the dictates of Dharma. Dharma leads one,

and with one the world, to salvation. Thus the word Dharma, as it were, rivets life at either end, so that it marks the limit within which a Hindu should work and beyond which he *cannot* go, In a long chapter, in the Ramayana, the evils of a state in which a King does not rule as a moral, and a spiritual force, are described at great length. The underlying idea in that chapter is that the King is the pivot on which the wheel of the state moves for all time, and a state without a King is often compared to a house without a master. The King is the source of Dharma, as has been said already, and Dharma is the pivot of the state. This is what is meant by saying that Dharma rises or falls with the King. The idea of Dharma exclusively for each individual, and for his own immediate progress and salvation, is something entirely foreign to the very fundamental doctrine of Hinduism. The King is for Dharma, and Dharma is for the King. The state lives by Dharma, and Dharma is that which rivets the state and keeps it strong. If this conception of Dharma is realised, several of our modern notions of life, be it in the field of politics, society, religion, morality, or education, will immediately vanish.

I shall now attempt to show what system of Education was adopted by the Rishis, and with what purpose they did so. Vidya or Education is that which according to a Sutra of Apastamba, unites the tradition of the past with the present and continues that tradition into the future. It is something which creates that sense which enables a person to distinguish what is good to humanity from what is bad to it, and to act on a line which would produce only good to humanity. It is again that samskara or purification of the soul which is produced by the teacher in the disciple. The value of Education therefore lies in fixing the tradition of a Nation, in the use of the soul-power given by Education *only* for the good of the humanity and not for individual self-aggrandisement or even for the isolated glory of an individual section or even Nation in the world. In order that these two values may be obtained, the most important factor is the realisation of the fact that Education is a *samskara*, a purifier of the soul.

In speaking of the true teacher, Apastamba says, in very brief and curt language, that he who practises Dharma is the *Acharya*. It was such an Acharya that was given the charge of a disciple, and from days' end to days' end and so for years together, the disciple lived with the Acharya and was educated under his roof. It is wrong to suppose that such a system cannot work in these days, because, the premise on which the supposition is based is wrong. It is needless to explain this further for the present purpose. The Acharya being one who practises Dharma, the student who has to learn should possess, according to Manu, two most fundamental qualities; self-control and brahmacharyam. He must have his senses completely under control; his birth is of no avail, his wealth is of no avail, his physical predilections are of no avail, his psychological eccentricities are of no avail; the whole *being* of the student is merely a sacrifice at the altar of the "will power" of the Acharya. He must be a Brahmacharya, a person who walks in the very path of Veda or God, having nothing to do with the path walked over by the Grihastha or the householder. The house, be it a mansion or a cottage, is not for the true disciple. The wealth and the power of his parents are not for him, the luxuries and the pleasures of bed and board are not for the true disciple. He should be away from all that attracts a man in the material world, and should be in the solitude of the Asrama of his College, outside the din of the world engaged constantly in the shuffling of fortunes, live in the free atmosphere of Nature and create that will-power and moral strength which would enable him to sail in this ocean of life, absolutely undaunted by the storms and whirl-winds of practical existence. A few of the restrictions placed upon students and of the qualities that ought to characterise these may just be mentioned to show the aim of Education imparted in accordance with Dharma :—

1. Self surrender to the teacher.
2. Absolute obedience.

3. Discrimination in food, both in the material used and in the creation of taste.
4. Non-sleep during daytime.
5. Omission of scents.
6. Absolute severence from women.
7. Omission of self-praise and self-adornment.
8. Bathing uncombined with any pleasure.
9. Non-dressing of hair.
10. Non-witnessing of dancing.
11. Non-resorting to assemblies or meetings.
12. Non-participation in public controversies or in gossipings of any sort.
13. Discreetness in behaviour.
14. Pliant Nature.
15. Forgiving temper.
16. Calmness.
17. Endurance.
18. Modesty.
19. Determination.
20. Cheerfulness.
21. Unrevengefulness.
22. Non-jealously.

If the Education of the Hindu youth, why for the matter of that, of any young man be in accordance with this conception of the aim and spirit of Education, there is no need to fear that such Education will produce any undesirable person, who will mar the life of his community or the happiness of the state to which he belongs.

Finally, in addition to the above points in the case of the Hindu youth, it is essential to notice that such Education should necessarily be based upon, or at least have much to do with the knowledge of the *Veda*, from which he derives his inspiration and on which his whole life depends. So says Apastamba, that Education must make a Hindu youth study the whole Veda with the Vedangas, *until* the student realises the meaning and the purpose of what he studies. If all the angas cannot be studied by a student, he must at least, says Apastamba, be well learned in the Veda, to which he belongs by birth. With this Education may be combined any Education we like, in English or in Vernacular, relating to any department or departments of knowledge relating to this world. The three vital points therefore which will form the necessary factors in considering the Education of the Hindu youth, in accordance with Dharma are:—(1) The proper arrangements for the imparting of Education, (2) The study of the Veda and (3) General Education. As regards the third point, there is absolutely no need to deviate even a bit from the system of Education which is adopted by the Government, which will necessarily be adjusted to the requirements of the country from time to time. What is required is really supplementing and not a substitution of any sort, in the present System of Education. What is required is to add to the existing System of Education the power of Dharma, which is the very basis of life in this world, as is communicated by Sita to Sri Ramachandra.

"धर्मादर्थः प्रभवति, धर्मात् प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥"

"From Dharma arises wealth, from Dharma arises happiness, from Dharma all is gained, the world itself is the esssence of Dharma."

Our Need in Education.

[K. C. VIRARAGHAVA AIYAR, M. A.]

Change is the watchword in every department of life and work. The huge war of Europe has been responsible for the many mighty radical changes that are at present contemplated in the workings of the mind of the several nations. Wherever we roam and whatever realms we survey, we find that the problems of re-construction are actively engaging the earnest attention of the wise and the sage, the statesmen and the administrator, and the employer and the employed. Milton's words are true and suggestive even of today as of old: "The reforming of Education is one of the greatest and noblest designs that can be thought on, for by the want thereof the nation perishes." And naturally education is stirred to its very foundation depths.

Education leads to efficiency and better education must lead to better efficiency. "The next generation" so writes an

American Professor, " is decimated by the war and what is left of it will have to make the greatest profit in the briefest time from education. Germany had set the nations at one another's throats and to thoughtful men there seemed no way to prevent the thing from happening again except by better (and in Germany's case compulsory) education. If we had educated as well before this war as we have educated for waging it there might never have been one. If we educate as well after it there will never be another : or, if there is one we shall win it." Hence all aspects of educational problems have to be critically examined and the proper solutions given effect to, so that the education of the future may be productive and efficient.

It will neither be possible nor adviseable to consider herein any of the several aspects of education in detail and my purpose is only to present a few rambling thoughts on the education that we need in our presidency.

East is east and west is west, and the twain have met. The impact that the two have received from one another has been so strong that they have not yet ceased to act and react, nor will ever cease. The materialistic occident has been influencing intimately and incessantly the oriental culture for a century and more and both are reaping already the fruits of their interaction. One of the many factors which have influenced them is the establishment of schools and colleges. And in our presidency there have been, and still are, two agencies at work in improving the literacy in English, and consequently in other modern subjects, among the people. The one is Government and the other is non-government. The main object of the former in its endeavour was to get a number of trained efficient English knowing servants of the Governmental departments and they have attained success in it, by establishing model schools and colleges to such an extent as to be the cause of the problem of the educated unemployed. The non-government agency may be said to consist of two divisions, the foreign missionary and the indigenous Indian. These were aided by the Government in the matter of finance and consequently were subjected to constant scrutiny in order to see that the model pattern was not altered or disturbed in any way. The missionary institutions, had, besides contributing to the number of Government servants, another object in view and that was to get a large number of people who could be used as evangelists and propagandists of their religion, while the indigenous institutions had trained people only for Government or other services. These also have won remarkable success in their endeavour. Now what is the result?

It is reported there were (all sorts of institutions included) 36,765 schools and colleges in 1918, distributed over an area of 142,330 square miles, containing 279 towns and 53835 villages and among a population of 4,14,05,404 in our presidency. There are still 17000 villages without any provision for a school and it is also said that there were 175 villages with a population of 2000 and more in which no school existed. This does not at all testify to the progress and development of education in our presidency. Then, again, there were only 16,96,539 pupils at school and college in 1918. The following passage from the Report on Public Instruction for 1918 is significant and worth perusal. " The proportion of male and female scholars to the respective population also increased from 6.5 and 1.6 to 6.6 and 1·6 respectively, and the increase in the numbsr of scholars was shared by all the four main classes of the community. The percentage of scholars under instruction to the total population was 4.1." When are we going to have all the number of people that ought to be legitimately in the schools according to the enlightened canons of the civilised world of to-day, in their proper places? At the rate at which we are progressing it will take 300 or 400 years more to get at it provided of course we do not slacken our speed.

We have been depending on Government to open more schools and colleges and the Government have been doing all they could with their limited resources and with all the varied calls on their purse. The true fact is that private endeavours have

not been plentiful and it is high time that our leaders of thought and society direct their well-considered attention to this important subject. Except in one or two cases, almost all our institutions are generally supported by their own fee incomes and it is known widely that all people—rich, middle and poor—have to pay only a uniform standard of fee. The missionary institutions nowadays do not offer such attraction by way of scholarships, half-fees etc., as they once used to do and they are now "passing rich" on the standard rates. What do we find? According to the statistics of 1918 there were 19,999 rich, 4,01,638 middle class, and 12,74,802 poor students. That is, for every rich pupil, there are 20 middle class pupils, and more than 60 poor pupils. As we have said, the rich pupil pays the same school fee and the rich people have not endowed decent funds for the support of the institutions. How, then, are these managed? The middle and the poor boys pay the way for their education and the hard-worked schoolmaster collects the fee and pours it into the coffers, for the management of which there are fat proprietors and committees of sixes and sevens. What is left over, after the disbursement of the due doles to the schoolfee collectors and other contingent charges, is spent on buildings, with an equal share from the Government and lo! the school buildings arise. How long are we going to have this sort of hand-to-mouth existence? It is time that our people with money, hereditary and acquired, put their hands deep down into their purse and show their profound sympathy for Vidyadana in generous endowments for the benefit of the children that are living to-day and are yet unborn.

We shall take another phase of our educational system. In 1918 there were 5738 misssion schools in the elementary grade for 18034 non-mission schools. If we exclude the local fund and the Municipal schools from the latter, there will be practically nothing left to compare with Missionary number. And, then there were 261 Mission institutions—Colleges, Industrial and Technical Schools etc—for 247 non-mission institutions of a similar kind. What a sad commentary this is on our effort to improve ourselves? Does not Heaven help those only who help themselves? When are we going to do it? We should soon learn to work for ourselves with that zeal of the Missionary for his work, that unceasing perseverance in his endeavour and that calm, determinate, frictionless, self-abnegating capacity for organisation we see daily exhibited all around us.

With sufficient endowments and capacity for smooth organisation, a carefully regulated, productive, and efficient system of education should be devised which will be beneficial to all people. Our land is essentially agricultural in character and our many wants will be easily satisfied by a proper and well-thought-out plan in working at it. Sufficient momentum has not yet been given to that department of work. A cursory glance at "Agriculture in India" by J. Mackenna, Esq., M. A. I. C. S., will tell us that the department of the Government in this line was originally created for satisfying the needs of the Lancashire cotton-workers. We need infinite expansion, both intensive and extensive, in the fields of agriculture, cottage and home industries, handicraft and trade, and technical arts. We cannot do better than follow the sound principles that have been formulated by the Han-Lin Academy of China for the advancement of the Chinese people:—

"The old and new must both be taught; by the old is meant the Four Books, the Five Classics, History, Government and Geography of China; by the new, Western Government, Science and History. Both are imperative, but we repeat *that the old is to form the basis and the new is for practical purposes*. Under the head of Western Government come the comparative study of Governments and science, colleges, geography, political economy, customs, taxes, military regulations, laws, and expositions. Under Western Science are classed Mathematics, mining, therapeutics, sound, rlight, chemistry and electricity.

"Convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases

attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan.

"We must put the useful books of the West into Chinese, and scatter them far and wide among those who are ignorant of Western languages, among the wide-awake officials, the impecunious *literati*, the scholars replete with Confucian lore, the merchants, workmen, the old and the young, to be used and appropriated by them in their different spheres.

"The diminutive country of Japan has suddenly sprung into prominence. Ito, Yamagata, Yanomoto, Mitsui, and others visited foreign countries twenty years ago, and learned a method by which to escape the coercion of Europe. Under their leadership more than one hundred Japanese students were sent to Germany, France, and England to learn foreign systems of conducting Government, commerce, war, etc. After these had completed their course, they were recalled and employed by the Japanese Government as generals and ministers. When the Government was once changed, they developed into the Heroes of the Orient."

Shall we do it? Between the Scylla of the religious neutrality of the Government and the Charybdis of cold, apathetic and shy riches of the Madrasis... we are in a fix.

The Case for a Rational Spelling in English.

[By A. Rama Iyer, M.A.]

Within the strictly limited space at my disposal, it is not possible for me to discuss in detail the whole case for the simplification of English Spelling, but the main arguments can be stated and proved, and I hope I may at least be able to arouse a sympathetic interest in the subject.

It is admitted on all hands that we in India can never afford to dispense with the study of the English language. And, as far as we can see, the medium of instruction is bound to remain English for a long time to come, however much we may deplore the amount of time and energy that is wasted in the acquisition of this foreign language. The waste caused by the mere foreignness of the language is inevitable, but a great deal of avoidable waste is caused by the present state of English spelling.

It is needless to dwell at length on the gross irrationalities and inconsistencies of English Spelling. Anybody can see that it is devoid of method, rule, or system. Judged by any conceivable standard of correctness, it is lawless, erratic, illogical, and antiquated. "One sign, one sound" should be the rule in all correct systems of Spelling, but this rule is grossly violated and defied by English Spelling. There is no relation between the spoken word and its written symbol; speech helps but little towards the spelling. In many cases, we are unable to write down a word *heard* for the first time, or to pronounce a word *seen* for the first time. This disparity between spelling and pronunciation is so great that it may truly be said that "every man, woman, child, who would fain read, write, and speak a tolerable English must set out to learn two distinct and independent languages—the one, English as spoken; the other, English as printed."

A catalogue of orthographic anomalies might be easily produced, but let us take only one or two instances at random. The same vowel sounds occur, differently spelt, in *be, pea, seed cede, key, quay, police, receive*, in *go, foe rode, road, sew bureau, yeoman, brooch, though, soul, know*; the same sign represents different vowel sounds in *go, do, son, shone, woman, women*, in *head, heart, pea, pear, real, corporeal*. We write *true*, but not *trueth*; *speak*, but not *speach*; *proceed*, but not *receed*; *sense*, but not *fense*; *bed*, but not *hed*. It is only when we closely examine and analyse such variations that we fully realise their extent. It is true that we who are grown up are now able to reproduce all these variations almost mechanically, but who can deny that our mastery of them was acquired at the expense of an appalling amount of time and energy? If anyone doubts this, let him go into an elementary school, and note the strain involved on both pupil and teacher in the mechanical memorising of the spellings of words. The existence of "spelling mistakes" is solely due to the absence of consistency in the spelling. Teachers of experience have computed that, at the lowest estimate, one to

two years in the School life of every *English* child is being wasted in the mere memorising of the spelling. How much more, then should be the waste in the case of our *Indian* children, to whom the very language is foreign! Already the school life of our children is all too short, and it is extremely lamentable that, even of this short period, such a substantial portion should be wasted in the mechanical and uneducative process of memorising the spellings. If this waste could be avoided, the time so saved could be utilised for the study of intrinsically valuable subjects, and the gain to the intellectual and moral equipment of the nation would be incalculable.

The present irrational spelling is also responsible for a number of other consequences, no less serious. Anybody who knows the rudiments of education will admit that the very object of education should be to develop the innate faculty of reason. The child should be encouraged to use his reasoning powers, and to ask questions. But, how is this possible under the present system? The child must spell words in a particular way, not because it appeals to his reason, but because the teacher tells him that he must do so; if he spells words as he hears them, he is lost! He is taught *bed=bed*, but *head=head*; if he asks, why not *hed*, there is no answer. In thus demanding an unreasoning obedience to authority, we are defeating the very end of education, and its effect on the growing mind of the child cannot fail to be disastrous.

Then, again, the present spelling, instead of helping speech, often mis-leads the child into faulty pronunciation. It cannot be otherwise, so long as the spelling is not "phonetic," that is to say, representative of the sounds. To take a very simple instance, I daresay many of us would be surprised to know that in numberless cases where there is the letter "S" in the spelling, the sound is really not "S", but "Z" (e. g. *is, his, cries, dogs, busy*). The uncertainty of the pronunciation, combined with the fear of faulty pronunciation, is responsible, I have no doubt, for a great deal of the extremely slipshod and inexpressive reading and recitation that we hear from the majority of our students. A phonetic spelling will lead to clearer and better speech, and a more delicate hearing, which, in turn, will lead to a keener appreciation of good literature by the suggestion of delicate shades of sound on which depends a great deal of the charm of good prose and verse.

Still another result of the present bad spelling is that the correction of "spelling mistakes" in the pupil's written work occupies much of the teacher's time. Were the spelling rational, there will be no more "spelling mistakes," and the teacher will be able to give undivided attention to the correction of the expression.

All those who are sincerely desirous of increased educational efficiency must now feel how disastrous are the consequences of the present arbitrary spelling. They will have seen how, besides censing a lementable waste of time and energy, it defeats the very purpose of education by substituting authority for reason, leads to faulty enunciation of sounds, and gives rise to clumsy speech and reading. "At the very gateway of knowledge and all along its pathway it impedes the legitimate progress of students, entails needless labour on teachers, and imposes an unwarrantable financial burden on the nation. This triple imposition is not creditable to a civilised community."

So far we have considered the evil effects of the present spelling, and indirectly, the gain that would result from the introduction of a rational and consistent spelling. And now, we may go on to examine briefly the several objections that may still be urged against the introduction of such a rational system.

The most common objection is the so-called "etymological argument," namely that *a charge of spelling would obscure the derivations of words.* Those who advance this argument generally regard it as unanswerable, but, in fact, it can be easily shown to be untenable. Perhaps the most conclusive answer to it is that all philological experts (Dr. Ellis, Dr. Sweet, Dr. Skeat, Dr. Whitney, Sir James Murray and so many others) have agreed in regarding the present unphonetic spelling as a nonstrous absurdity both from a scientific and from a practical point of view. And the reason for this is that an intelligent study of the history of the language is bound to show that the belief in the etymological character of the present spelling is a mere superstition. Dr. Skeat could not find words strong enough to express his contempt for

those who advanced this argument with an air of easy omniscience. "It is surely a national disgrace to us," he says, "to find that the wildest arguments concerning English spelling and etymology are constantly being used by even well-educated persons, whose ignorance of early English pronunciation and modern English phonetics is so complete that they have no suspicion whatever of the amazing worthlessness of their ludicious utterances." Even if the present spelling *were* etymological, we should remember that the child in the elementary school does not want to learn the derivations of words. For one person who ever thinks of the derivation, there are a thousand who suffer from the present bad spelling, and that one in a thousand does not need these misspellings to remind him of the derivation. In fact, those who take their stand upon the "etymological argument" are those who are too wedded to convention and habit to give serious thought to the matter; they seize upon a facile phrase, and use it without examination, as a pretext for their instinctive conservatism.

In fact, almost all objections to a charge in the spelling may be traced, in the last resort, to this "instinctive conservatism" of men to their aversion to all change in the established order of things, however beneficial such a change may be. Thus we often hear it said that the new spelling will be uncouth or ugly! Of course it will be unfamiliar at first, but when once we get used to it, we shall see how natural, and hence how beautiful, it is, and we shall then regard the man who advocated a change to the "old spelling" as almost a lunatic. Then again we may be told that, in the new spelling, the identity of words (like *road, rowed, rode*) now spelt differently, will lead to confusion, in spite of the fact that there are many words now which bear more than one meaning (e.g. *box, bear*) and that these never once cause the least confusion. Still another objection will be that, if poetry were written in the new spelling, all its charm would be lost, in spite of the obvious fact that the charm of poetry depends solely on the sounds! Or, again, people, may object to be asked to learn a new system of spelling. forgetting the fact that "it is the generations of children to come who appeal to us to save them from the application which we have endured and forgotten."

There is only one more objection that we need examine, and that is that the pronunciation of words is constantly changing, so that we shall have to go on changing the spelling as well. This is an apparently conclusive argument, but those who have studied the history of the sound-changes that have taken place in English from the the earliest times, side by side with the conditions that affect sound-change, will not be uneasy on this score. For various reasons, the rate of change in pronunciation in recent times is so small as to be negligible. The diffusion of elementary education and the constant reference to the dictionary have had the effect of reducing this rate still further. And what little tendency to change still exists is largely accounted for by the want of correspondence between the sound and its symbol; and when people come to know positively that words spelt in a particular way, are always pronounced in a particular way all likelihood of any further change will almost vanish. In fact, this last objection is really an argument *in favour of* a consistent spelling as a check on sound-change.

It will now be seen that all the objections to a simplified spelling are really untenable. But fortunately, the case for spelling Reform no longer rests on mere theoretical grounds; for, there is the solid and unassailable evidence of actual results obtained in a number of elementary schools in Great Britain. Even under the most difficult conditions, the success of the simplified spelling has been almost marvellous, and such as to exceed the fondest anticipations of its advocates. The Headmaster of the York Road Council School, Leeds, concludes his Report of the results achieved under the new system in the following eloquent words,—"Our message to all infant school teachers is one of hope and confidence You may shake off all doubts and years Try the experiment yourself; You will never regret it. The

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progress that has already been made clearly indicates that, if simplified spelling were officially recognised and adopted, all spelling difficulties could be overcome. Spelling lessons could with safety be omitted from the time-table, and as spelling occupies so much time in dictation and spelling, exercises, in composition and in reading, think what a saving of energy and time there world be in the child's short school life. No longer need the child rely on his teacher or his spelling book; his own intelligence is sufficient. The success of simplified spelling should furnish a rallying cry to all interested in education not only to demand, but to insist on the adoption and official recognition of some form of simplified spelling for the English language. Let us, then, be up and doing."

The scheme of simplified spelling that is being used in these experiments is that of the "simplified spelling society" of London, Anyone who looks over the list of office-bearers will see that this is not a Society of "cracks" or "faddists" The President is Prof Gilbert Murray, and among the Vice-Presidents are Viscount Aryan, Dr. Macnamara, Prof. Mahaffy, Sir Fredderick Pollock, Dr. Sadler and H, G, Wells. The scheme of the Society has the merit of being extremely simple and workable. and of making the fewest possible number of changes in the existing, spelling as will be seen from the following:—

(*a*) The same sound is always represented by the same sign, e. g., *too*, *throo*, *shoor*.

(*b*) Consonants have their usual values. *C* (except in *ch*), *q*, *x* are not used.

(*c*) Letters not pronounced are omitted, e. g *had*, *det*, *speling*.

(*d*) Wherever the *z* sound is heard, it is written, e g. *theez*, *daiz*, *dogz*.

The vowel sounds:—

a (man, sad)	*aa* (faather)
e (meni)	*ai* (naim)
i (sit)	*ee* (eech)
o (hot)	*au* (kaul)
u (but)	*oe* (kloez)
oo (book)	*oo* (moon)
eu (feu)	*oi* (boi)
y (fyr)	*ou* (dout)

Of course, the question of the introduction of simplified spelling into *our* schools has not yet entered "the region of practical politics," but there is a great deal of spade-work to be done by us. An indispensable prerequisite for the introduction of the reform is a solid and organised band of supporters, fully convinced of the need for the reform. And obviously, while all who are interested in the study of the English language should take an interest in the matter, it is the duty of *teachers* to take the lead in the agitation. Let us, therefore, study the subject in all its aspects. Let us think about the questions involved, talk about them to our friends, and do our utmost to dispel ignorance and prejudice wherever we may find them. Let us, above all, lend our active support to the movement by joining the simplified spelling society as members.*

I have attempted nothing original in the foregoing pages. My aim has been merely to put the case for Spelling Reform as clearly as I could in such a limited space. If this article serves to enlist the intelligent sympathy and support of at least a few to the great crusade for a simplified spelling, its object will have been sufficiently attained.

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

XIII

As I returned this morning from the holy river the sun and the skies and the surrounding earth wore an unusual rope of brightness.

A brighter glory shone above and around me and I was filled with joy unspeakable.

And as I turned a corner I saw a young girl who was the very incarnation of purity and grace—with brow like the young crescent and with starlike eyes. with face like a blossomed golden lotus, and with rose leaf lips and dimpling cheeks.

Her glance made me purer and happier than ever before and praised the Lord with passionate adoration for His gracious dower of beauty in nature and in human form.

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* The annual subscription for membership is only *one shilling*. There is a South Indian Branch, of which the Secretary is Mr. T. A. Ramaiya M.A., L.T. Government College, Mangalore.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswami Sastri, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(*continued.*)

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥

O Keshava! How will a man who is of steadfast and realised wisdom and who has attained *samadhi* be described by others? How will his utterance be to others? How will he sit and what will be his movements?

NOTES:

1. Arjuna now realising the highest illumination attained through Nishkama Karma and Bhakti and Jnana asks the Lord what will be the characteristics of the man of perfect of realisation! because the description of the nature of such a man is tantamount to the description of the means towards such attainment. Mukta Lakshanas are Mumukshu Sadhanas.

2. In short Arjuna asks us the Lord how a man of realised wisdom will be when in *Samadhi* (union with the Infinite) and when out of *Samadhi.*

3. The following beautiful verses in *Vasishta* show how in *Samadhi* and out of *Samadki* the man of realised wisdom will be full of utter peace of spirit and ecstatic devotion.

यद्यत्संसारजालेऽस्मिन् क्रियते कर्म भूमिप ।

तत्समाहितचित्तस्य सुखायान्यस्य नानघ ॥

नित्यप्रबुद्धचित्तास्तु कुर्वन्तोऽपि जगत्क्रियाः ।

आत्मैकतत्त्वसंनिष्ठाः सदैव सुसमाधयः ॥

बद्धपद्मासनस्यापि कृतब्रह्माञ्जलेरपि ।

अविश्रान्तस्व भावस्य कः समाधिः कथं भवा ॥

समाहिता नित्यतृप्ता पथा भूतार्थदर्शिनी ।

साधो समाधिशब्देन परा प्रज्ञोच्यते बुधैः ॥

4. In the Vasishta the nature of the man of realised wisdom engaged in his duties when out of *Samadhi* is thus beautifully described by comparison with the mental state of a woman devoted in heart to her lover though doing all her household work.

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ॥

तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।

तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥

श्रीभगवानुवाच—

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

When a man entirely renounces all the desires of the mind and rejoicing by himself in the Self, he is described as a *Sthithaprajna* (a man of steady and realised) wisdom.

NOTES:

1. The remainder of this chapter is an answer to the above question by Arjuna.

2 The renunciation of desires and of the petty fleeting pain-tinged joys of their realisation does not mean a deadness of soul but means the attainment of Infinite Bliss.

3, As already stated the description of the qualities of a Mukta is given as it is a description of the *Sadhanas* of the Mumukshu, To the former they are natural, by the latter they are to be attained,

उत्पन्नात्मप्रबोधस्य ह्यद्वेष्टृत्वादयो गुणाः ।

भवन्त्यन्ततस्तस्य न तु साधकरूपिणः ।

4. This stanza echoes the famous passage in the Upanishads.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।

अथमर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

5. There are seven planes (भूमिकाः) of *Samadhiyoga.* Of these the first three are said to correspond in the higher plane to our waking state (जाग्रदवस्था) the fourth is said to correspond to our स्वप्नावस्था; the fifth is the सुषुप्त्यवस्था the sixth is the गाढसुषुप्तिः; and the seventh is the *Turgavastha.* The man who has reached this highest stage is thus described in the Bhagawatha.

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यममत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिहितं मदिरामदान्धः

6. The Veda declares that the man of realised renunciation attain the highest bliss. श्रोत्रियस्यैकामहतस्य

न केचन जगद्भावास्तत्त्वज्ञं रंजयन्त्यमी ।
नागरं नागरीकान्तं कुग्रामललना इव ॥

7. Kama is due to sankalpa which is due to Vasana.

काम जानामि ते मूलं संकल्पात्किल जायसे ।

By Nishkama, Karma, Bhakti, and Jnana we must conquer them and attain the Ineffable and Infinite Bliss of God-realisation.

(*To be continued.*)

Olla Podrida.

Mr. Ernest Bell in his Presidential Address at the 71st Anniversary of the Vegetarian Society has shown that vital energy does not depend on food, that food merely repairs the material of the body, and that the belief that flesh diet is our saviour is a pitiful delusion. But does the world care for or understand reason? Snobbery and bigotry make up the seem of life,

*
* *

So we shall have lady lawyers in England soon. Lord Buckmaster's bill has passed its second reading in the House of Lords. Happy, Merry England! Justice is described as a woman, blind folded and with a pair of scales in her hands. Hence women have a special right to become lawyers, is it not? This is what we dream to be progress. When is India to have her Parties?

*
* *

Italy is pretending to be angry and is withdrawing from the Peace Conference. Will this peace conferenee end peace?

*
* *

The Provincial Educational Conference is sitting at Trichinopoly. I have one question, and one only, to put to it. Will it resolve or will it merely pass resolutions?

*
* *

Then there comes on the Musulman Conference at Tanjore. Many Taluq Conferences have been held and chronicled. The old festivals are slowly disappearing, yielding place to the new conferences.

SCRUTATOR.

Pearls of Indian Bravery.

[BY G. S. RAMANATHAN.]

II

With world-disdaining eye, and firm step-proved
Of mighty heroes first, Rama; and he
Of devotion and bravery the sea,
Hanuman. Victor Vali, of whom loud
Speaks true fame; Arjuna, who en'mies cowed
By name. Bhisma, who controlled self to be
Hero full great. Drona from littleness free
Heroes and men full true of India loved!
With knowledge true and courage high; for rest
Feeling as for themselves; and love for all.
The noble, wise and mighty self-less brave.
Righting all wrong, and taking dart on breast,
Ready to lay down life at duty's call
With might to serve and potency to Save.

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THE

Eleventh Provincial Educational Conference

TRICHINOPOLY.

Welcome Address.

[By K. S. Ramaswami Sastri B.A, B.L.,
Chairman of the Reception Committee.]

Gentlemen,

On behalf of the Trichinopoly District, we accord to you our most hearty welcome. The towns of Trichinopoly and Srirangam where we are assembled form the very heart-point of Southern India: three well-known and sacred temples render the very dust here holy beyond description: the purifying and fertilizing waters of the Cauvery flow through these towns and bring the triple gift of health, wealth, and holiness in an abundant measure; here was the seat of sovereignty of one of the most ancient kingdoms of Southern India—the Chola Kingdom which is referred to even in the Srimad Ramayana and is described by ancient Greek geographers; these towns have played a noteworthy part in the evolution of Indian history; and at the present day, they are a great educational centre, a meeting point of many forces of civilization, and the cradle of the greater and happier India that is to be. We feel sure that your disinterested labours in such a centre of enlightenment and holiness will result in the achievement of a higher era of progressive life for our beloved motherland.

I am perfectly and even painfully aware of my unfitness to be the Chairman of the Reception Committee who ought to be a distinguished patriot and educationist who can by the magic of his thoughts and words evoke the atmosphere in which the converging thoughts of all can attain swift and sweet fruitage. I am sure however that any deficiency on my part will be made good by my learned and distinguished friend who is to guide the deliberations of this Conference. I shall not go in this address into an academical discussion of first principles in education or a consideration of the petty or large schemes of educational reform, because in all these matters you are the best judges. I shall strike a deeper and more fundamental note and place Indian education in its natural and proper setting of a large scheme of national reform in the light of our immemorial social and spiritual ideals, the preservation and perfecting of which are our privilege and our duty if India is to enter the council hall of the nations, not as a pauper or as a beggar, but a queen entitled to occupy the throne of leadership by the regnant fulness of her world-saving ideals.

Nowhere in the world except in the realm of Indian education, do we find the pitiful spectacle of trying to build without the past. All that the innumerable past generations accomplished in this holy land have been cast to the winds, and we are all engaged in building the fair fabric of education upon a feeble and flimsy foundation which has not been well and truly laid. Mistakes in other spheres of national life are not likely to lead to such disasters as mistakes in the realm of education, for in the latter we poison the very springs of racial life. On the other hand, right work in the realm of education will bring about national regeneration much sooner and better than work in other spheres of effort, because as Mr. Oscar Browning says well: "If only the rising generation can be directed in the proper path,—the regeneration of the human race will be a reality instead of a dream."

The ancient Indian conception of educational ideals had a fulness of vision and a comprehensiveness of scope that must never be forgotten. Education is not merely the means of producing power in a man's self, or the harmonious development of human faculties, or the preparation of the individual for the active work of life, or the making of a man into a gentleman, or the fitting of the individual for the service of the state. The Indian conception of education is summed up in the sentence विद्ययाऽमृतमश्नुते. Education enables the man to realise the Eternal and enjoy the rapture of the attainment of the Eternal.

I have long felt that it is a serious defect in our method of training teachers that they should not be asked to study ancient Indian pedagogy and the educational ideals and methods of ancient India though they are

asked to study the history of ancient and mediaeval education in the remainder of the world. When we compare the Greek love of athletics and music and the Greek conception of training the individual exclusively for the service of the state; the Roman conception of educating the individual as a man of action under the reign of law; the Christian conception of education which did not exclude slaves or women, which sought to train men and women not only for political but also for spiritual life, and which flourished in the cloister, the cathedral, and the castle; the more secular conception of educatien during the times of the Renaissance and the Reformation; the later conception of education which sought to train men for practical life; the Jesuitic conception of education which, though Voltaire declared that he "learnt nothing from the Jesuits but Latin and rubbish," made education free and equal and introduced the element of individual attention; the conception of Rousseau that man is by nature born good, that the aim of education is to remove all hindrances to the perfectability of man, and that its object is to form not merely a citizen but a man; the conception of Pestalozzi that we must follow nature and that the aim of education should be the harmonious development of all the natural powers; the Montessori method which insists that the school must permit the free natural manifestation of the child and which seeks to pull up even defective mentation to the level of normal intellection by love and liberty—with the ancient Indian ideal of education with its clear vision of child psychology, its vivid grasp of the great Indian doctrine of Karma which includes the carrying of acquired mental tendencies and powers from birth to birth, its thorough realisation of the subconscious mind and its discipline, its vital alliance with *Brahmacharya* and *Yoga*, its comprehensive conception of education as a means of achieving a higher social and spiritual life, its lofty scorn of a commercial conception of education, its attempt to give a proper place to nature in the evolution of mental power, its essentially democratic basis, its sane conception of female education, and above all, its realisation of the value of worship and pilgrimage and *Japa* as aids to intellectual perfection, we can well realise how in respect of methods as well as ideals the Indian conception of education was noble and comprehensive and deserves to be studied with love and reverence by those who are entrusted with the task of achieving the intellectual regeneration of India.

A proper spiritual conception of the function of the teacher and of the significance of the child is at the root of all vital accomplishment in the realm of Indian education and is more important than petty details of grants or curricula. The teacher is like God tending the beautiful garden of blossoming minds; he is the highest of artists because the medium of his fine art of teaching is the subtlest of all media—the soul. His aim must be to form and not merely inform; he should be a born lover and a born-disciplinarian; and to be a successful teacher, he must be an Eternal Child. Sir Rabindranath Tagore says well: "One thing is truly needed to be a teacher of children, it is to be like children; to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age, or of superiority, or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion—to cultivate the spirit of the Eternal Child, if you must take up the task of training the children of Man." Tagore has taught us further in his *Crescent Moon* to appreciate the child mind and the child heart and this is an absolute necessity to achieve fruitful results in the sphere of education. It has been well said that "a child is the meeting point of many different lines of racial education—an emblem of power." We must realise properly the child's trustfulness and simplicity and innocence, its freedom and sportiveness, its love of beautiful things and of song and story, and its message of peace and love before we can make its existing powers and faculties a basis for building thereon a shining fabric of intellectual perfection.

Equally important is a proper realisation of the racial endowment and of the existing environment. The former supplies the motor-power and the latter the theatre where we have to play our parts well or ill. Any scheme of education which forgets the former is a traitor to the sovereignty of the racial genius; any educational system which forgets the latter will lead to national extinc-

tion by not enabling the individual to adapt himself to the stern necessities of his surroundings. If all these factors are not taken into consideration, education will be a curse and not a blessing, a national blight and not a national beneficience.

In every sane scheme of education, great prominence must necessarily be given to physical culture शरीरमाद्यं खलु धर्मसाधनं (the body is the first of all the aids to Dharma). We must adopt not merely western, but also Indian methods of physical culture including early baths and prayers, *Japas*, and hygenic dress, and simple habits if the Indian literati are not to be slain by diabetes and by epidemics just at the time when they are of the greatest service to the world. In respect of intellectual culture, we must proceed on the easy and approved line of appealing to the intellect through the senses. Pictorial knowledge is a great formative force especially in childhood and youth. We must not forget that the Kindergarten system which deals with children as flowers in a garden to be carefully helped to grow into beauty and fragrance is a method and not a subject. Nor must we forget that nature's help must be sought to stimulate and train the senses and the intellect through the senses and that not all the museums in the world can ever be a substitute for nature. God's shining fairyland is all about us but the modern system of intellectual culture prefers "with blinded eye-sight pouring over miserable books" to allowing children to "whistle back the parrot's call and reap the rainbows of the brooks." The fallacy of a *thorough* intellectual culture which is unfortunately so thorough as to maim the senses and crush intellectual elasticity must be relentlessly exposed. The ideal which regards examinations as the end and cram as the means must go. The aim should not be the carrying of a crushing burden of intellectual riches but the attainment of a clear, disciplined, and equipped mind which has had the discipline of consequences in addition to the discipline of books. The attainment of a truer sense of educational values is the most crying need of modern culture everywhere in the world and especially in India. Further, aesthetic education has to be given a prominent place in our scheme of studies. Taste is one of the highest of human privileges and the discrimination that is able to perceive and enjoy beauty is one of the real delights of life. It comes only from careful training and from perceptive love which seeks the dower of insight with the prayerful humility of an adoring lover.

"True beauty dwells in deep retreats
Whose veil is unremoved
Till heart with heart in concord beats
And the lover is beloved."

We have to take up also moral and spiritual culture if our scheme of culture is not to be fragmentary, but synthetic and complete. The inherited and acquired controls of conduct have to be carefully attended to and perfected. Goethe has said well: "Intellectual emancipation if it does not give us at the same time control over ourselves is poisonous." In short, education must have a clear vision of the human mind as a unity and not as a composite of unrelated elements and must enable genius to function in all its fulness besides slowly raising the intellectual average of the race. It must raise genius to the race level, enable genius to operate fully and freely, and create the intellectual environment necessary for the self-fulfilment of genius for the service of man. The basis of all work is really love and let us always remember the beautiful definition of genius which says: "Genius is an infinite capacity for work growing out of an infinite power of love."

The really fundamental defect which has been responsible for all the other defects of our education is our blind admiration of the English Public School. Routine culture, a forced pace of life, inordinate attention to athletics, a profound ignorance of, and contempt for, the larger life of the land into which the boys must enter on emerging from school life,—are some of the evils of western public schools and have come to stay in our land also. Mr. Oscar Browning says: "Under this system a boy has no leisure for thought; work under the constant stimulus of competition, play organised with an elaborate scale of graduated prizes, school business and school discipline occupy the whole of his busy life................His path of virtuous progress is marked out with fences and sign-posts, the road is macadamised with guides and extract-books, and made smooth and easy by marks and examinations." He says again: "The Greeks did not think, as we are apt to do, that athletics are the best

guarantee for manliness of character and the best safe-guard against effiminacy. They knew that the mind and the body cannot be profitably exercised at the same time, and that the mind and not the body is the seat of the higher aspirations. The Spartans, whose name has become proverbial for hardiness, were regarded by the Athenians as brutalised by their training."

The voice of modern science says unmistakably that each nation's psychic endowment is of the essence of its life and is hence of the essence of its education. Karl Pearson says: "Psychical characters, which are in the modern struggle of nations the back-bone of a state, are not manufactured by home and school and college, they are bred in the bone." Further, science aims at the simplification of human labour and the enlargment of human leisure so that art and religion may become abiding and uplifting factors in human life. The inter-relations of science and educational schemes have to be carefully studied before we can adapt Indian education in such a way as to usher in higher era of national life.

The voice of modern sociology is equally valuable and must be heeded if we are to be purposive in our work and give up our present policy of educational drift. The criterion of social efficiency has been well stated to be the standard for measuring educational values. The primacy of the social aim and the need for affiliation of the school with life must be recognised if education is to be not a mere ornament but a vital factor in life. The cry everywhere in modern times is for the socialisation of education. If the great war of this age, now happily over, has demonstrated the importance of according a proper place for science in education, it has demonstrated also the need for a higher humanism. Life must be less full of mechanical drudgery and should be fuller of leisure for love of man and love of God. As Mr. Keatinge says well: "That other education which leads to simplicity of life and a love of the beautiful is difficult to attain, for here we must start not with buildings or officials but with a body of teachers who really love and practise what they teach. The statesman for whom we are still waiting will have as his first duty to persuade the nation that such teaching is worth paying for, and that through it and through no other means can the forces be neutralised that bring over-prosperous communities to ruin."

Let us take for a brief consideration the system of education obtaining in Japan where a great oriental nation has come into the forefront of modern life while preserving its racial soul. Japan has organised free and compulsory primary education. In regard to higher education, Mr. W. H. Sharp says: "The common Indian complaint about the Neglect of the Vernaculars finds no analogy in Japan, where along with other languages, students are instructed in and through their own vernacular *from one end of the course to the other.*" (Report on the Educational system of Japan, page 395). Technical Education is carefully attended to. Mr. Sharp says: "Of technical education the principal branches are agriculture, commerce, industry, nautical matters, and art. In a country like Japan, the subject of agricultural education is justly considered one of great importance." (Page 52). Japanese History is given a prominent place in the scheme of studies and the object is to "give the children the outline of the evolution of the Japanese nationality and to foster in them the sense of honour becoming in subjects of the Empire." I must also mention the system of continuation classes and night schools by which those who take to employments are given the necessary culture. Mr. Sharp says about Japanese examinations: "First, they are extremely simple, and comparatively informal in character; secondly, in most of the higher courses a thesis is an integral part of graduation: thirdly, they are conducted by the teachers themselves, not by outsiders; and fourthly, an apparently high standard is exacted for passing, but at the same time the proportion of those who do pass is high". (Mr. Sharp's Report, page 417.) Mr. Sharp says further about the national expenditure on education: "Setting aside private institutions, for which no information is at hand, the national and local authorities of Japan spend on education at least £5,000,000 whereas in British India, with more than 5 times the population, the total expenditure, public and private, is stated to be less than £2,700,000 and the cost to the public revenues less than £1,300,000." (Page 484.) Comparisons are odious and I leave it to you to draw and apply the conclusions from the

above description to the state of affairs prevailing in our own land.

It is hence clear that we must be up and doing. We must insist on our divine Sanskrit and beautiful vernaculars being compulsory subjects throughout the course and on vernaculars being further the sole media of instruction at least up to Vth Form in our schools. In the interests of national unity, Hindi should be studied as the *lingua franca* of India. The *bogie* of an over-weighted curriculum ought not to frighten us away from these urgent measures of reform. Let us unload the over-weighted curriculum of a portion of its heavy load of worthless rubbish and make room for these subjects of primary importance. Why should a man wade in his collegiate education through the turbid waters of Anglo-Saxon grammar or waste his time in the primæval forests of the early history of the English Language? Is it not our primary duty to provide for the continuity of our racial life and the preservation of our racial genius? The study of English, the study of Science, and the study of Economics and Politics are of equal importance. Let us find room for all the things of primary importance by unseating the usurping things of secondary importance. What a cruel waste of life is going on under the present system of studying subjects through the medium of English from the lowest classes! Again, we have to provide for a proper place for Indian Literature and æsthetics which can boldly challenge comparison with all the other literatures and æsthetics of the whole world. Indian art that has been turned out into the streets has to be welcomed home again. Indian history has to be studied throughout the educational course. A patriotism that is sought to be quickened without such a means is naturally inert and lifeless. Our religion has once again to become a light in the hearts of our youths. We have to introduce the ancient Indian ideal of the need for personal touch and personal influence in education, so that the modern worship of systems may not make machines of us all.

These are the special features to be introduced into Indian Education as a matter of settled policy. So far as the various branches of education are concerned, we need as the most vital of all our needs a wise and comprehensive scheme of free and compulsory primary education in which the elements of learning and of social and religious ideals will be taught to all in such a way as to make them better and happier men without displacing their love of labour and generating denationalising discontent. In our secondary education, we have to introduce the above-said changes. The modern schoolboys seem to be regarded as human adjuncts to text-books which are being relentlessly renewed and multiplied from discreditable motives. Collegiate and University education also has to be brought into line with life as pointed out above. As regards the present-day post-graduate and research work in pure and applied sciences and in the realms of art and philosophy and religion we can say nothing because no such thing exists. We have to organise and perfect work in this direction. Vocational, technical, industrial, and commercial education has to be organised hereafter if we are to cease to be mere helpless dependants on the bounty of others and are to attain industrial self-sufficiency and self-respecting national manhood.

Let me just say a few words about our boys. They are groaning under inordinately long courses of study in elementary and secondary schools, the crushing weight of over-weighted curricula, the frequent bombs of stiff examinations conducted in the most unsuitable months of the year, the costliness and rigidity of the educational courses, and other innumerable evils. The cry of the children has gone to the very ends of the earth and yet man who weeps over imaginary griefs in fiction and drama has not had ears for it. The Boy Scout movement has to be wisely guided so that it may lead to national betterment and not to further denationalisation. Medical Inspection of schools has to be organised so that the very fountain of national life may not be poisoned. We have to agitate for the conscience clause so that if we are foolish enough not to teach our religion to our boys, we may not be suicidal enough to poison their minds. We have to arrange for proper cinema shows in schools so that our boys may be instructed and uplifted and not merely inflamed and degraded by the modern cinema craze. I refrain from saying anything in detail about the S. S. L. C. scheme, because it does not seem to know its own mind for two days in succession. All that I want is that our boys and girls should be brought up as Indian

boys and Indian girls and not as mere automata dressed in the cast-off garments of others.

As regards our teachers, I want them to enter upon their domain with light in their minds and love in their hearts. They should sum up the past and the present and lead us into the great age that is to be. I am unable to follow the mysterious process of decapitation of capitation grants or the method of ascertaining deficits and contributing a moiety of the same. These are petty matters of detail. Mr. Sharp says: "No general system of grants-in-aid exists in Japan, but the national treasury contributes a considerable sum towards additional salaries and pensions for primary teachers; it pays the salaries of the Directors of all normal schools; and it gives subventions in aid of technical and industrial education." The state must give such aid as will make life comfortable and happy for the teachers of the nation. The present worship of machinery is a great bane. Teachers and boys now occupy a subordinate place in comparison with benches and bricks! Tagore's School at Bolpur has shown to us the proper proportions of the various factors in education. We have to organise a wise Provident Fund Scheme for our teachers. Proper School Councils and District Teachers' Associations should be started everywhere. The teaching element must have a predominant representation in the Local Boards and Municipalities and in the Senate and an adequate representation in the Legislative councils of the land. The means of achieving all this is summed up in what may be called in the three As—Assimilate, Associate, Agitate. Only then can a real improvement be effected in regard to the status of the teacher in national life.

Gentlemen, I pray that the presiding deity of thought and speech may crown your deliberations and labours with deserved success. Our national ideals have always been in Sir Rabindranath Tagore's words: "The ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation." I pray that your efforts will result in the intensification of these ideals, and that He who though He is the Lord of Creation is simplicity incarnate, who though He has Parvati always by His side is the object of adoration of all ascetics and sages and saints, and who has no thought of self though He sustains the entire Universe, may remove the veil of ignorance from our eyes so that we may see and tread the eternal and auspicious path that leads to God.

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद्यतीनाम् ।
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु स नस्तामसीं वृत्तिमीशः ॥

The Presidential Address.

[By Rao Bahadur K. V. RANGASWAMI AIYANGAR M.A.]

INTRODUCTION.

It is a great privilege to be called upon to take the Chair at this Conference. To me the honour is enhanced by the happy circumstance that the two last Conferences had the advantage of the presidential guidance of two of the foremost educationists of the day—Rao Bahadur K. B. Ramanatha Aiyar, and Principal K. Ramanuja Chariar—at whose feet it has been my inestimable good fortune to sit and learn for the past twenty five years. I feel it, therefore, to be my duty, at the very outset, to tender to the South India Teachers' Union and the Reception Committee my grateful acknowledgments of the honour they have so graciously conferred on me. As the spokesman of those assembled here to-day, may I also take this opportunity to offer our united and sincere thanks to the Reception Committee, and to its talented and versatile Chairman, Mr. K. S. Ramaswami Sastrigal, who has a personal as well as a hereditary claim to lead us, for the very cordial welcome extended to us all, and for the very felicitous terms in which the welcome has been conveyed?

EDUCATIONAL WORK IN NATIVE STATES AND IN BRITISH INDIA.

There is one aspect of my election, which, with your permission, I should like to dwell upon for a moment. You have honoured with your suffrage one whose

main work as a teacher has lain outside British territory. In British India there has been a general disposition to treat work in a Native State almost as work *out* of India. It is possible that this tendency has been accentuated, though not created, by the tradition of our blue-books in ignoring the organisations and activities in Native States. The Quinquennial Reviews of Indian Educational Progress, even the latest, show this trend very clearly. Whatever justification may be adduced in defence of such incomplete review-writing—difficulty of accessible date, adherence to official convention, or the reticence imposed by diplomatic reserve towards States in subordinate alliance with the Paramount Power—the fact remains that the social and geographical isolation of the Native States and British India is largely unreal, and the treatment of educational movements in the one area ignoring those in the other logically indefensible. The force of my contention will be evident if one considers the Native States which adjoin our own Presidency. There is no restriction to the free interchange of ideas between them and the adjoining Province. Nowhere are the educational methods and organisations of British India so carefully and so anxiously studied, so readily copied and improved on, as they are in States like Mysore, Travancore and Cochin. In the result, availing themselves of their many natural advantages, and their greater freedom to develop on individual lines, these States have made notable progress in education, in recent years. And, assuredly, one of the causes which have contributed to their attainment of their honourable places in the van of educational advance, in India today, is to be found in their readiness to profit by the experience of the adjoining British areas and their habits of comparative study of educational schemes, methods and measures. Will not education in the country as a whole be the better for the realisation of the value of such reciprocal influence? And may not the departure you have now made in associating with yourselves, in the deliberations of this Conference, a teacher from a Native State, be the first step in a movement to overlook the adventitious circumstances of administrative cleavage, and to bring together, *all* the teachers of South India, for purposes of permanent and increasingly intimate co-operation?

Our Losses.

Before proceeding to dwell on other matters, it is my duty as your spokesman, to refer to the losses that we have suffered during the last twelve months by death or by retirement. In the ideals of our nation, the virtue that is placed before most others is gratitude. As Indians and as teachers, we should be unworthy of ourselves and of our calling, did we allow this occasion to pass without formally recalling the work of those who are not now in our ranks and who have rendered meritorious service to the cause of education in the country. I have first to allude, with great grief, to the death of four teachers of outstanding experience and eminence. The death in his prime, of Rao Bahadur K. Seshu Aiyar of Mayavaram has removed an acknowledged leader of the profession. Many of us who are gathered here to-day should be able, from personal knowledge, to speak of his varied abilities and charm of manner. It is on an occasion like an Educational Conference that we shall miss most his inspiring presence, guidance and co-operation. We are the poorer for the loss of his great experience, his tireless energy and organising capacity, his breadth of view and optimism, his sympathy for his fellow-workers and readiness to forward all beneficient schemes, his manly independence and outspokenness, and, above all, his infective enthusiasm for things educational. By the death of my colleague and friend of many years, Professor A. R. Rajaraja Varma M.A., while still in service, the world of Sanskrit scholarship has lost a chief of recognised eminence and Malayalam literature one of its makers. To him fell the honour of being the first Indian to rise to the headship of the premier educational institution in Travancore. His importance as a scholar and as a teacher can hardly be realised by any but those who have been in intimate touch with recent developments in Sanskrit studies and Vernacular education in the

West Coast. From the plenitude of his knowledge and experience, he was never tired of inveighing against the neglect of the Indian languages in our colleges and schools. It is a striking proof of the defective method of recruitment now available for the chief administrative body of our University, as now constituted, that, while, inexperienced teachers with European degrees are frequently put on the Senate, men so exceptionally equipped as Mr. Seshu Aiyar and Professor Rajaraja Varma, completed their long and distinguished careers without receiving a call to join that body. Almost the entire service of the late Mr. Muhammad Ibrahim Quraishi was devoted to the educational advancement of his community. We who have been privileged to witness the recent steps in the higher education of Muhammadans in the Presidency, are apt to forget, unless reminded of it, the manner in which the way for such advance had been made by the life-long labor of this un-ostentatious worker. Lastly, by the death of Mr. Paramu Pillai, M.A., South India has lost a talented Head Master of great experience and an English and Malayalam scholar and teacher of repute.

Sir J. H. Stone.

Our losses by retirement have been no less heavy. Sir J. Stone formally retired on the 13th December last, from the educational service which he had adorned for well-nigh thirty years. He had served in every part of the Presidency and in various capacities before his appointment as the Director of Public Instruction. A scholar and a gentleman, in the truest sense of the terms, Sir J. Stone was able to exercise great and beneficial influence on education during the whole of his career in South India. His dislike of shams and fads, real love for his calling and for the profession, his devotion to the country, and his strong common sense and sympathy won him the regard and support of colleagues and subordinates. His straightforwardness and transparent desire to see all sides of a question account for his great influence in the Senate. No educational officer of his time has possessed, in so eminent a degree, what is often called "educational statesmanship."

Lord Pentland.

By the retirement of His Excellency Lord Pentland the teaching profession has lost a sincere friend and the cause of education in the Presidency a powerful supporter. No previous Governor of Madras has entered on his office, with such knowledge and experience of education. Lord Pentland was also the first Governor of the Presidency for many years to give proof of an adequate perception of educational values and of the place of the teacher in national life. It is inevitable that the flames of controversy raised by some of the political and administrative measures of his regime should obscure a proper view of his un-political work. If, as teachers, we exclude from our survey all but his purely educational work, we must realise that, taken all in all, his administration was a notable one, and that we have much to be grateful to him for. At the very outset of his career as Governor, His Excellency had stated his resolution to second energetically the efforts of those forwarding the interests of education in the Presidency. How well he endeavoured to carry out this resolve is a matter of common knowledge. In Secretarial estimation of values, the portfolio of education does not probably rank high. Whether this be so or not, Lord Pentland was, I believe, the first Governor to make education a principal concern of his, as the chief executive officer of the Presidency. Naturally, much was accomplished, which could hardly have been realised if the direction of education had been in less influential hands. For instance, notwithstanding the loss of the financial assistance of the Government of India, owing to the war considerable progress was still possible in elementary education, owing to His Excellency's strong interest in the matter. Among his achievements in Secondary Education are the establishment of numerous Board Secondary schools and the assumption by the Government of the management of some second grade colleges and high schools. The raising of the

grade of some of the existing colleges and the affiliation of some high schools to the collegiate grade, the foundation of a College of Commerce at the Capital, the appointment of *three* University Professors, and the foundation of a University Students' Club, along with the liberal financial provision therefor, are among the measures of his administration in University education. The last of the above-named measures, along with the recent G. O. on Medical Inspection in Schools and the financial provision made for a Director of Physical Culture in conjunction with the Y. M. C. A., testify to His Excellency's vivid interest in students' welfare. We should do well to bear these and the liberal provision made to school and college hostels in mind, when such episodes of His Excellency's administration as the issue of G. O. No. 559 recur to our memory.

It is, in the education of sections or areas, or communities, which are usually regarded as educationally backward that Lord Pentland's *individual* contributions to our educational system have to be looked for. The permanent retention of the Government Girl's High School at Vizagapatam, originally sanctioned for five years, the establishment of a Government College for Women at Madras, when a Mission College was about to be founded, the sanction of a permanent First Grade College for the Ceded Districts and the contemplation of increased provision of Colleges for the Northern Circars, the raising of the standard of instruction in the Madras-i-Azam and the foundation of the long-planned Rajkumar College are among the chief evidence of this bent of His Excellency's mind.

Opinion is naturally divided on the wisdom of continuing in the case of our noblemen, in whom already the desire for dignified isolation from tenants and dependants is sufficiently pronounced, the policy of segregated education to which we owe Newington, especially if such expensive, special education is at the expense of the general revenues of the State to which, in our Presidency, the permanently settled estates contribute so much less than an equitable quota. It could hardly be urged that our Rajas and Zamindars will refuse to get educated unless and until a special college was founded for their exclusive benefit. In these days of the recognition of a proper all-round education as a *sine qua non* for leadership, it is certain that our noblemen will be impelled to seek the qualification which alone could entitle them, in the eyes of the Government and the public, to their rank and position. The chastening influence of a training with ordinary students might even be deemed a necessity in the education of the Zamindars, unless the objective was—as I am sure it has not been—to create, for the future days of increasing liberalism an aristocracy recalling some of the weaknesses, if possibly also some of the virtues, of the *noblesse* of Old France.

The refusal of Lord Pentland's Government to agree even to the meagre and unsatisfying instalment of mass education termed "permissive" compulsory education, its reluctance to pledge itself concurrently to more comprehensive or more effective or more carefully worked out schemes of universal primary education, the retention of our system of mechanical and inadequate doles of grants-in-aid to private educational effort, the want of clear policies in regard to secondary and University education, the degeneration of the the S. S. L. C. scheme into a bad matriculation examination, the impatience of popular representations in regard to educational needs, and the meagre additions of Indian officers recommended to the cadre of I. E. S. in the province, the reactionary policy pursued in the management of the University, are some of the other things likely to stand in the way of a whole-hearted appreciation of His Excellency's educational work. Nevertheless, it is undeniable that, as compared with previous administrations, His Excellency's tenure of the Governorship witnessed a marked advance in many directions, and that education as a whole received an unprecedented stimulus during the period, partly perhaps because it was known and felt that the Head of the Province believed in education as an end in itself as well as a means to the attaiment of civic fitness and

of the higher life, and was prepared to show his appreciation of educational work even to the extent of departing from custom and bestowing on Schoolmasters the form of Government approval, which takes the shape of titles and decorations. Even those of our austere brethren who feel that those who teach best do so only because they consider teaching to be its own reward, might recognise that, in India as in England in society as now constituted, the lot of the average teacher is made more bearable, by the State's recognition that the teacher does the nation's work no less than those who labour for the country in other and better advertised ways, and that he has, accordingly, as much *right* as others to claim a place in the National Honours List. The time is yet far off when in the half-yearly doles of decorations, educational work will receive, as much, and, possibly, more recognition than those of Judges and Magistrates, Muncipal Chairmen, public prosecutors, and the shining lights of the Police, but it cannot be denied that if ever that Golden Age arives, its advent had been rendered easy by Lord Pentland's sincere appreciation of the claims of scholarship and teaching and the precedents he had created in their formal recognition in the State's Honours List.

The New Governor.

From the standpoint of education, it must be a matter of satisfaction that Lord Pentland has been succeeded by the genial and sympathetic nobleman in whose time a non-official was enabled to place on the statute-book of the sister Presidency a provision for compulsory primary education, and who in his speech before the last Convocation of the University of Bombay, as well as in other public utterances, has given so many indications of his belief in education as the chief means for the advancement of India at the present day, and of his grasp of relative educational values.

Timeliness and Importance of this Session.

We meet today after a year of uncommon import for education and in circumstances which should enable us to realise that no Conference of the Union has held its sittings hitherto at so momentous a time. The retrospect of the past few months will show that their importance to Indian education arise not from the death of distinguished teachers or from the retirement of great dignitaries, who befriended education, nor from the circumstance that they witnessed the triumphant vindication of the hopes of the founders of our youngest Universities nor by the stimulus afforded by the success of the Universities of Benares and Mysore, which held their initial Convocations during the year, to similar schemes for the institution of further Universities in the Indian Empire,—at Baroda, Trivandram, Aligarh, Lucknow, Agra, and Rangoon; nor from the adoption of the principle of compulsory elementary education by the Legislatures of Behar, Bengal, Bombay and the Punjab; nor even from the unprecedented activity of teaching organisations in the country which led to the holding of as many as *three* Educational Conferences within so short a time, at Poona, Madras and this city itself. The paramount significance of the period is derived from more greater events. The greatest of these is, of course, the termination of the World-War, which has now ended in a glorious victory to the side which has stood for those eternal principles, the recognition of which alone can make for an enduring peace, and for the preservation and advancement of whatever is best in modern civilisation. The lessons of the war, both direct and indirect, in the domain of education have been numerous and striking. And, they have already attracted the anxious attention of teachers and educational organisers all the world over. They are bound to tell and tell heavily, in the process, which is just beginning, of the reconstruction of a shattered world. The preoccupation of the Empire in the War did not, in any measure, retard the pursuit of educational work or even the formulation of schemes for its improvement. On the other hand, the stimulus of the struggle was responsible for the starting of numerous and far-reaching inquests into the adequacy and soundness of the existing economic, political, and educational ideals and institutions in Britain and in the rest of the Empire. India, in particular, has accumulated invaluable data for

the discovery of the most beneficial lines of its future development in all these directions, by the recent termination of a series of such important inquiries. In the last few months, we have received in quick succession, four official documents of permanent value, namely, the Report of H. E. The Viceroy and the Secretary of State on Indian Constitutional Reform, the Report of the Indian Industrial Commission, the Report of the Sedition Committee and the over-due Quinquennial Review of the Progress of Education in India for the years 1912–1917. These documents are no less important to the Indian teacher than to the Indian citizen, publicist or administrator. I venture, therefore, to suggest that we can do no better than begin the work of this Conference, by recalling the outstanding lessons of the War for education, by considering their applicability to the conditions of India, and by subjecting to a careful examination such of the findings and recommendations of the Reports to which I have alluded as may demand our attention, from their bearing on education.

The War and English Education.

The very first lesson of the War is striking. If the triumph of the Allies, and particularly of England, be admitted, as it must be, to be due to the superior *morale* of the victors, the War, which has disclosed so many rifts in the British educational structure, must still be held to have proved its essential soundness and value. Similarly, it can hardly be denied that some of the special features of the German educational system, —the domination of the State and the subordinatoin of all aims to that of the creation of an absorbing and narrow patriotism, the suppression of some of the moral and human sides of education in the craze for uniformity and efficiency, the manipulation of text-books curricula and the professoriate by a centralised and illiberal bureaucracy, the exaggeration of the military life and the military virtues, the prominence given to the cultivation of the material rather than the spiritual side of the pupils' nature, the absence of health and spontaneous variety in courses and methods, and the disproportionate importance attached to the cultivation of the physical sciences, technological institutes and "original work"— are eqally responsible for the collapse of Germany. The comparison should prove serviceable in India in curbing both the disposition to run down the English educational system, on which ours is modelled, and the tendency to magnify that of Germany and with some lack of discrimination, to hold it in its entirety as worthy of our admiration and adoption.

Indian Education and The Vindication of the British Administration.

In the titanic struggle, India bore her part loyally and magnificiently by the side of Britain. The peace within the country, which enabled the Government of India and the provincial administrations to devote themselves without distraction to the single aim of helping to prosecute the war to victory, and the enthusiastic response of the country to calls of every kind,—in men, in material and in money,—may not these be also regarded as showing not merely the general soundness of the prineiples on which the British administration of India has been conducted but also the manner in which educational efforts in the country had made for the realisation of the benefits of British rule and for the creation of a loyalty born of conviction? The point will not have to be pressed out for the mischievous and misleading suggestions and insinuations which are frequently made, by persons of responsible position like Lord Sydenham, that education in India has promoted discontent and disloyalty. In this connection, we have to recognise with gratitude the generous testimony which the Viceroy and the Secretary of State have borne to the excellent results of the spread of education in India, and the signal service which Lord Sinha and H. H. the Aga Khan have rendered the country by their indignant exposure of the mendacious nature of the charges levelled against educated India.

Lack of Military Training for Educated India.

A prominent defect which was exposed by the War was the absence of any provision for our educated youth of India to obtain

some military training and reasonable military careers. That the various Indian Defence Force Corps organised by our Universities were not stronger, and that it was not given to educated Indians to share in the perils and in the glory of the historic struggles, as the fortunate youth of other parts of the Empire were enabled to do, must have burnt into us the conviction of the amazing incompleteness of the existing system. How could we reconcile the hope of political autonomy for the country, whether in the proximate or in the remote future, with the perpetuation of a system which has deprived the Indian Nation of the means of self-defence and its budding manhood of the opportunities for entering a profession, justly ranking high in social estimation? The depth and the intensity of the feelings of sorrow and humiliation aroused by the retention of this indefensible disqualification, will be clear from the forcible criticism of Sir Sivaswami Aiyar on the occasion of the first Convocation of the Hindu University of Benares. The point was also duly pressed in the Provincial Educational Conference, which met at Poona in June last, under the Chairmanship of the Hon. Mr. Srinivasa Sastri. A resolution was then adopted urging the supreme need to provide without delay for the military training of the young men in the higher classes of our schools and colleges.

School Medical Corps.

Another bit of England's war-time experience might help us in a direction in which advance is equally urgent and necessary. A few months back the School Medical Service in England revealed, that over a *million* children at school were physically unfit to take adequate advantage of school life. Our schemes of Medical Inspection in Schools consist only in pious aspirations and benevolent suggestions of methods. We are yet far from the development of an efficient School Medical Service. Without substantial financial and other help from Government, it is more than dubious if the medical inspection of schools in the Presidency, which a recent G. O. sanctioned, can be made really effective, and to result in something more valuable than the preparation and submission of more departmental returns and statements. Children are the "reserve capital of the nation." The absence of suitable provision for their medical examination, particularly in stages when such defects as the inspection might reveal are amenable to timely correction, is bound to result in needless, colossal, and cumulative wastage. It is therefore necessary that no pains and no expense should be spared, first, to enable an efficient system of school medical inspection to materialise in the very near future, and secondly, to extend the benefits of the scheme as soon as possible, to Secondary schools and Colleges as well. Here is a matter of vital concern to teachers and to the nation. May it not be deemed to be one of the primary duties of Conferences and Unions like ours, to educate the public conscience in regard to the paramount importance of this work, to devise means for effectuating the idea and to help in discovering the ways of influencing the authorities to take up the question with becoming seriousness and thoroughness? I have allowed myself to speak with some feeling on this subject, since it was but recently that an attempt of mine utterly failed to get the University, the only body to which my position entitles me to offer suggestions, to insist on affiliated colleges making due provision for periodical medical inspections. The "considered decision" of the Syndicate amounted to this: *viz.*, that the existing regulations concerning the granting of affiliation were sufficient and comprehensive; that there was no need to frame a special regulation to provide for medical inspections, or to issue specific instructions to the roving Commissions for the inspection of Colleges to see whether the matter was receiving any attention at the hands of College authorities.

Moral and Religious Instruction.

Many authorities have seen in the collapse of Germany only the logical consequence of its moral and spiritual insolvency. If this criticism is just, as I believe it is, the time seems to have come

for us to ask ourselves seriously whether it would not be a wise educational prophylactic to reconsider the whole question of direct and systematic moral instruction in our schools. In pronouncing in favour of such an idea, Dr. Sadler remarked, so early as in 1906, that systematic moral instruction was rendered necessary by the circumstances that economic and social changes, the inrush of new knowledge and new ideas, the weakening of ancient traditions, and the shifting of old landmarks of custom and belief, had thrown upon the existing schools a responsibility beyond precedent and expectation and had imposed on them a burden that could be sensibly relieved only by joining to the influence of the Home and Religion in character-forming the *recognized* and *direct* effort of the School itself. The conditions detailed by Dr. Sadler as necessitating direct moral instruction, exist in India to-day, if possible in an accentuated form. The creation of high ideals of conduct and of the fostering of a spirit of readiness to work for social ends are among the aims of modern moral instruction. The sympathetic treatment of depressed communities and classes is one of the things that must be ensured, if, in the future, our advance is to be steadily maintained. Moral instruction might do much to evoke the feelings of justice and compassion which would contribute to the willing efforts of the more fortunate sections of the population in the elevation of the depressed classes. It seems to me that the indications are clear that the time has passed by when mere lip service to the cause of moral education was sufficient, and that a determined effort must now be made to impart direct moral instruction in our schools. It is true that many persons regard moral and religious training as inseparable, or as only partially separable. But, I contend, that whatever position be taken in regard to their reciprocal relations, it should be possible, consistently with such a position, and without any breach of the State's religious neutrality, to devise a wide extension of the existing schemes of permissive religious instruction in which moral training might be included, and also to arrange for moral instruction of an undenominational character, in State Schools. Such a measure is bound, if carried out, to have the most beneficial consequences. It would be well to be reminded in this connection that the Hindu University has made it one of its functions to impart religious instructions, in the tenets of Hinduism, and that the pronounced reluctance of the Muhammadan community to utilise secular schools has been due to its tacit disapproval of their inadequacy.

For successful moral education, four essential things, are needed besides attractive direct moral instruction. These are :— attractive qualities in the teacher, such as sympathy, a sense of justice, self-restraint, candour and a reverent bent of the mind ; the existence of corporate life in the school ; the provision of practical occupations like Drawing and Manual Training in the school curricula ; and, discouragement of the baneful stimulus of competitive examinations. All these and the suggested modifications in the curricula in particular have to be provided, before direct moral and religious instruction and it would be well to secure them, whether the scheme itself is undertaken or not.

The Conscience Clause.

The consideration of moral and religious education naturally lead to that of the conscience clause. From the nature of India, it follows that no scheme of moral or religious instruction has any chance of success unless attendance at such instruction is made optional. The absence of a conscience clause must therefore nullify the chances of the extension of such education. The want of the clause is admitted to be a breach of the religious neutrality of the state and to be opposed to the practice in Britain and in the European Schools in India. Compulsion in religion will only serve to provoke resentment and ill-will, and must thereby, contribute to much unsettlement. If it succeeds it must result in the cultivation of insincerity in the student. The provision of the conscience clause would thus appear to be one of the necessary conditions of further educational progress. And its early incorporation in our Educational Codes will perhaps be rendered

necessary by the apprehension that many entertain, that agitation for it might be deemed, after the New Reforms come into force, as indicating an anti-missionary bias which the state will have to curb.

Mass and Class Education.

As the result of the war, educational opinion in Britain has come to see the untenableness of the position that the mass of the people require only primary education while secondary education is for the few, and that the sexes require or can at least benefit only from different types of education suited to their respective aptitudes. The great Education Act of Dr. Fisher which became law on 7th August last, and which must long continue to serve as a precedent and an inspiration to our educational reformers, has taken the first great step in a movement which recognises that what the country needs is sound primary education for *every* one, accompanied by strict medical inspection, and next further education for every one, the type of that education being determined not by the class to which the pupil belongs but by his capacity. These conclusions, as well as the extraordinarily thorough reforms implied in Dr. Fisher's Act, might prove unrealisable in the present-day conditions of India. With an average duration of school life of less than four years, with ninety per cent of the population confined to the lower grades of elementary schools and with an astoundingly low female literacy, it must be premature to think of attaining in the near future to the stage when *both* sexes and *all* classes will share equally in facilities for universal education of every grade. The ideal, however is valuable, and should be cherished. It has been seriously urged that even such an apparently absolute minimum of reform as compulsory elementary education followed by some extension of the period of detention at school, will result in serious economic dislocation. The Reform Report and the last Quinquennial Review both realise the intimate connection between educational progress and the extension of the suffrage, while the Industrial Commission is equally emphatic in regarding elementary education of the working classes as an indispensable foundation for Industrial progress. But what hopes are there of the realisation of this necessary reform, in the lean years of post-war reconstruction and re-adjustment, especially, if the discouraging rate of progression in the last quinquennium is not sensibly bettered? Permissive compulsory education *by itself* can do very little to accelerate our educational progress unless strenuous efforts are made to enable the local bodies, who are vested with the power to enforce school attendance, to face without, flinching the unpopularity and odium that would result from the administration of the new measure and from the levy of such additional local rates as may be necessary to finance the scheme. As teachers, and as citizens, we can do much to facilitate such improvement and to prepare the way for advance, if we could individually and collectively use our power of persuasion to induce those responsible for Municipal and local self-government in our neighbourhood to realise that on their readiness to submit to such odium, and of the willingness of their constituents to submit to additional taxation, will depend the emergence of India from its present condition of economic dependance and politioul backwardness.

The Backward Classes.
Panchama Education.

The question of the spread of mass education involves that of the educational and economic uplift of the backward classes. Unfortunately, the recognition of the intimate connection between education and suffrage, has led to the complication of this question by much extraneous, irrelevent, and possibly interested agitation. It is undoubtedly the first duty of any Government to safe-guard the interests of every community subject to its control, particularly in regard to education and social betterment. Nor can any Government fail to realise the necessity for educational progress for political advancement. The recognition of these truths, must contribute to the pursuit, in the future of a steady and vigorous policy in educating

the depressed classes, who, in our Presidency form no less than a sixth of the population. It is doubtless a fact that their educational interests have been neglected for long. But it might be urged that this has been largely due to the absence of a sense of popular responsibility for the spread of education in any community. Political power and the habit of its exercise must induce this responsibility. It is to be hoped that the inauguration of some of the reforms now in contemplation would develop a becoming consciousness of this high duty in the politically minded classes who will be among the earliest, to have to bear the new responsibility for an increased measure of self-government. Mischievous and unjust insinuations, mainly designed to prevent the fruition of the schemes of improvement to which the Government is now pledged, have been made to the effect that the vesting of power in the hands of the educated classes, which are now mainly recruited from the higher castes, much lead to the perpetuation of the ignorance of the 'submerged sixth' and to their systematic neglect and exploitation. This is an unfounded slur not merely on the higher castes but on education itself, since one of the chief results of a real education must be to instil progressive instincts and the feeling of social duty. To contend that political reform should be delayed because the "depressed" classes are still backward, will be to argue in a circle. The direction of educational policies has not yet been given to educated—at present, among Hindus, high caste—India. It is premature to assume that when their members experience the sobering influence of official responsibility, for the direction and control of educational activities, in the country, they would show themselves less alive to their duty to work strenuously for their backward brethren than the existing official classes. It appears to me that one of the most urgent calls on all educated Indians at present is to ignore any asperity or injustice in the utterences of the present-day advocates of the cause of the depressed classes and to approach the question of their uplift without resentment and with generosity and sympathy. In a recent famous Memorial, it was urged that facilities for the admission of Panchamas in the existing schools are practically non-existent: that the provision of special schools for them would imply the recognition of a necessary segregation, and of an unjust social stigma; and that Panchama education has been retarded by the unsympathetic attitude of the instructors and the inspecting officers recruited from the higher castes. It must needlessly complicate the progress of the Panchamas to tie up their just claims for advancement to a less defensible wish to impose on others their ideas of social reform. Teachers worthy of their calling would be the last to deny to the children of the depressed classes the sympathy that must be so powerfully roused by their helplessness and backwardness. The effective removal of the caste bar from the educational system should be possible without violent alterations in the Hindu social fabric. That must, however, depend on the rapid growth of the spirit which has led to the beneficient work of such Hindu organisations as the Depressed Classes Mission and the various bodies associated with the Ramakrishna Mission. Education involves the obligation for the creation of a healthy public opinion and of progressive ideals. May we not do much, as those who not merely possess some education ourselves, but are more directly responsible for imparting it to others, to foster this spirit of sympathy and the desire for social service, to do everything in our power to make the "depression" of the backward classes a thing of the past, and to help by such action that full and united nationhood on which the prosperity of India must so largely depend?

Some Defects of our Education.
Mr. Sharp's Criticisms.

It is necessary that this Conference should be reminded of two familiar criticisms of the existing system in India which have acquired weight by their formulation in the last Quinquennial Review of Mr. Sharp. The first refers to the content of our Education, and is that it is unduly narrow and one-sided, being almost exclusively literary, that it tends to substitute a

knowledge of mere words for a knowledge of things, that it has exaggerated the contemplative and sedentary bent of the Indian, and that it has prevented the economic advance of the country by the neglect of the Natural Sciences. The second refers to the result of the spread of Education in the country. Our education is said to have become " top-heavy." It is pointed out that in mass education India with its 2·30 per cent in primary schools is behind most civilised countries of the world, Japan for instance having 13·7 per cent while in higher education, India has surpassed not merely Japan but even France. Mr. Sharp has also shown that the percentage for University education in India is nearly as high as that mentioned by the great historian of German Universities in his estimate for the German Empire. It follows that we have in India the strange contrast of an almost illiterate lower class, comprising the bulk of the population, side by side with an important minority (consisting of the middle class) which numerically at least is educated to a pitch equal to that attained in countries with more advanced social and economic conditions.

The force of both these criticisms must be admitted. Nevertheless, it would be well to utter a caution against some unwarranted inferences. The plea for a larger place for the scinces in our educational curricula, should not give rise, as it has often been held to do, to the idea that there is any real conflict between Science and Humanism. The science and modern Languages Committees in England, which considered this very question a year back, came to the conclusion that there was no rivalry between the two, that both are necessary for any adequate system of education and that their different claims could be and must be harmonised in every well-conceived scheme. Further, the literary type of education is not valueless. In a country like ours where the political institutions are being rapidly liberalised and effective power is likely to rest in the hands of those who create and control public opinion, or who represent a wide electorate, the power persuasion, by writing or by speaking, which this type of education produces, must prove both necessary and valuable. Lastly, from the standpoint of educational provision, the success of responsible government in India must largely depend upon three things, namely, (1) the existence of an electorate sufficiently literate to understand the value of a vote and the manner of exercising it. (2) the presence of a highly educated element, which possesses both the willingness and the capacity to share in the functions of administration: and (3) a large, and fairly educated middle class which could act as a connecting link between the first two and serve as a steadying influence. A very considerable extension of elementary education will be required to guarantee the first of the above requisites. The second admittedly exists already while the last is practically provided even by such advance as secondary education has so far made, and further improvement in that direction, both in extent and in quality, must increase its numbers and strength.

Our Vernaculars.

The interdependence of political and educational considerations, which is at this moment almost an obsession with all our public men brings to my mind an aspect of the Vernacular question which deserves more attention than it has received. The Vernaculars are vitally needed for efficient Indian administration, and their importance will by no means be reduced in the day when the suffrage is extended to the masses ignorant of English. Successful Government implies intimate relations between the people, the leaders of opinion, and the officials. How can this be secured in India, except by officials and leaders of opinion possessing a knowledge of both the mother-tongue and of English, not merely in their obsolete or literary but in their living and colloquial forms, so as to ensure mutual understanding, without the intervention of interpreters, translations, and office-notes ? So long as India's connection with Britain endures and it is our prayer that it endure for ever, it must be necessary to cultivate a knowledge of English, for administrative reasons, if for no others. The tacit assump-

tions that appear to run through many of the discussions of the relative positions of the Vernaculars and English in our educational system, *viz.*, that the teaching of English, *qua* English, involves greater strain than that of a Vernacular, that the learning of more than one language up to an adequate standard must overload the school-course, and, that patriotism re uires that the mother-tongue should be provided for in school curricula in "reference to English, appear to be only partially true and to exaggerate. If appropriate methods of instruction are applied in the teaching of English from a fairly early stage of the pupil's career, the learning of it should not prove difficult. The recasting of the curricula must and can provide for the learning of English and the mother-tongue *side by side* if our bilingual obligations are to be discharged. Lastly, as nothing can be more patriotic than service to the State, the qualification that would make one eligible for service under it—i.e., an equal knowledge of English and the Vernaculars must be one of the first things that our system of education must endeavour to provide.

THE UNREST AND THE PROBLEM OF DISCIPLINE.

The perusal of the Report of the Sedition Committee, particularly of Chapter VI, which deals with revolutionary recruiting from Bengal Schools and Colleges, and Annexure II, which gives statistics as to the age, caste and occupation of persons convicted of revolutionary crime in Bengal during the years 1910—1917, must fill with anxiety every one of us, notwithstanding the extreme improbability of the successful extension of revolutionary propaganda to students of South India. The stir among students created by the issue of G. O. 559, and isolated incidents in some institutions, which reflected impulse more than design, and the formation of Students' Conventions independently of recognition by academic authority, have created, in many minds, uneasiness, and even dissatisfaction, in regard to the condition of scholastic discipline in our province. A more efficient supervision of the student has been attempted in the government institutions, by the creation of a tutorial system. If I might venture to express my own opinion, I should say that the conditions are not really unhealthy and that what is perhaps required among teachers, in order to check any undue alarm, is a realisation of the character of discipline as the objective reflection of a subjective relationship between the teacher and the pupil. It would have been astonishing, if, after so many years of English education, some change had not taken place in the mental attitude of students towards teachers, as for example, in the substitution of something like the relationship of the masters in English public schools to their senior pupils for our of *Gurusishyabhara*. It has often been pointed out that English students respect their teachers but cannot be brought to reverence them. It is also possible that the relaxation of the traditional bond between teacher and pupil has been in part at least due to an opinion that the modern teachers lack sympathy towards students, that they stand aloof, that they get officialised and that they are intolerant of initiative and of independence. The charges are underserved. Nevertheless, we should be unwise if we shut our eyes to the fact that the feeling exists, and is even widespread. It is possible that several causes have, individually and collectively, contributed to such a result. The respect for class-teaching and for teachers have undoubtedly been undermined by a system of education in which examinations predominate. Examinations are necessary indeed, but they are confessedly an inadequate and inconclusive test of teaching and learning. The element of chance in public examinations has led frequently to the survival of the unfit, and less often to the failure of the fit. The latter has provoked ill-feeling both against the system and its teachers generally. The former has led to charges of negligence by schools of their obligation to give really sound instruction and the transformation of Colleges thereby into glorified finishing schools. The spasmodic effort made by teachers to stiffen up standards, in deference to such criticism,

provokes further discontent. The responsibility of small, centralised organisations like the University and S. S. L. C. Boards for the examining of thousands of candidates has led to the mechanical and unsatisfying methods of marking and moderation. Secondly, teachers, as a body have not always grasped the intimate connection between Education and Citizenship. at least, this is what I would infer from the impatience, if not positive hostility that several of our brethren have shown towards the natural trend of adolescence to take interest in its environment, when it finds all round an atmosphere charged with political ideas and feeling. Thirdly, the absence of efficient precedents, from departmental or non-official sources, has resulted in a policy of drift in regard to the necessary function of providing extramural interests, activities and organisations of a proper kind for the more advanced students. This has necessitated the formation of associations of their own by students and their forestalling possible criticism of their action, by assuming at once the role of critics of their own teachers and system of instruction.

It seems to me that what it is needed now is a careful and sympathetic study of the evil and its causes and the suggestion of appropriate methods of countering them. Bodies like ours can do much in this direction. I should like to mention some constructive suggestions which have occurred to me. I think the first requirement is careful reconsideration on the part of teachers, of what they could reasonably expect from the modern student, considering his age, environment, destiny, and training. For teachers, again, the possibilities for self-improvement are infinite. A vivid perception by members of the profession of the highest ideals of professional and personal duty must result in obtaining for those who possess it, everything that can be desired in the way of regard and affection from pupils and colleagues. The curricula should be altered so as to provide for moral instruction both directly and indirectly, and facilities should be found for the development of the spiritual no less than the intellectual side of the student. It should become an admitted part of School, College and University organisation to provide for the extra-academic activities and pursuits of students. The institution of a system of carefully selected monitors, and the sanction of Students' Representative Councils in Colleges and in the University, with the power of making responsible representations to the authorities in regard to matters which concern their members, must effectively check extraneous intervention between master and pupil. The recruitment to the teaching profession itself should be carefully made and everything possible should be done to create an efficient professional opinion which will have to be respected by teachers all over the Province. Lastly, everything should be done to reduce the acerbities and oddities of our examination system; the number and frequency of the examinations should be reduced, due weight should be given to a student's entire record whether in the school or in the college, in finally deciding on his fitness for a higher course, or for a degree, the examining Boards should be adequately representative of the teaching staff, and competitive features should be minimised, if not altogether eliminated, These reforms postulate compact areas and large Boards. Opinion is now practically unanimous in recognising that the existing type of Provincial Universities should go, and that they should give place, to a number of Universities in every Province, each with a manageable jurisdiction. Is it too much to suggest the application of the idea to the case of the S. S. L. C. examination, and to propose the creation of *half* a dozen Boards, on which the teaching element will be well represented, instead of the one exalted body that now decides on the fitness of thousands of candidates?

The larger experience of the teachers assembled here should be able to suggest innumerable ways in which these suggestions can be improved on. I would only submit that the carrying out of even a substantial instalment of them must contribute materially to the reduction of any existing tension of feeling, to the growth of really healthy relations between teachers

and students, and must clearly make for such an atmosphere of scholastic contentment and useful occupation as would ensure the abject failure of any mischievous propoganda aimed at the seduction of our youth.

UNITY OF EDUCATION AND REFORM PROPOSALS.

The lack of co-ordination between its various branches is one of the cardinal defects of Indian Education at present. The Reform Report realises this and attributes the degeneration of our Secondary Schools to a failure to secure more harmonious co-operation between Higher and Elementary and Secondary instruction. Nevertheless, the chief proposal of the Reform Scheme in the field of education seeks to perpetuate this grave defect. If the idea is carried out, the way will be opened for unequal advance in the different lines of educational activity, and inability to keep pace. Institutions like our Second grade Colleges, will find themselves under three concurrent jurisdictions as well as a fourth, if they have technical classes which under the Industrial Commission's scheme must come within the control of the Department of Industries.

The linking up of higher and secondary education is obviously necessary because the University supplies the personnel of the schools, and the schools the material of collegiate education. This fact has been repeatedly recognised as for instance, in the insistence of our Syndicate on the representation of the University in the local S. S. L. C. Board, the agitation for the representation of Headmasters of Secondary Schools on the Senate and the inclusion of the topic itself within the reference of the Calcutta University Commission. That, in the face of such concurrent testimony to the value of retaining the unitary control of educa tion, the proposals of the Reforms Report should have been made is difficult to explain except on the assumption that its authors flinch from the influential agitation which would be started, if functions of such political significance as the direction of educational policy for *all* classes of education, were made over to Indian Ministers. The "Times" suggested some months ago that the justification for the proposals arose from the possibility of orthodox Hindu or Muslim zeal interfering with the educational activities of Christian Missionaries or with the retention of European agency in education. The chastening influence of responsibility on Indian ministers and their fitness to hold their important offices are admitted. The matter is also one that concers education more than politics May it not therefore be the duty of gathering of teachers. as in this Conference, to protest against what in effect would constitute a decided set-back to Indian education, in all its branches?

CONCLUSION.

Gentlemen, I have done. In inviting me to address you today and to take the Chair over this influential gathering, you imposed upon me a heavy responsibility. As things have gone on in the modern world the voice of the schoolmaster has ever been feeble, and has counted for little, in the formulation of national policies, and in the direction of national effort. Education itself has been considered a kind of necessary nuisance, and its unimportance has been duly indicated by the manner in which its leaders have come for as illiberal an appreciation, in the way of emoluments and honours, as the ordinary rank and file. The wonderful march of events in the past five years, and the sadness, and the seriousness induced by the agonies of a tortured world, have, however, resulted in readjustments of angles of vision, reconsideration of social and moral values, and a quickened consciousness of social and international obligations. In our own restricted sphere, the most important feature of the period has been the vivid recognition of the value of our work and of our calling by others, and the growth of a corresponding sense of self reliance and confidence on our own part. For the first time since the commencement of British rule in our country, we "the Brahmanas of the modern times" are privileged, as the Brahmanas of old were wont to be, to offer our counsel on matters of vital moment to the community, and to have the chance of seeing some of our ideas materi-

alise to lasting good. And, this privilege has come to us at a time when steps are about to be taken, which must usher in a new era in British Rule in India. These are some of the considerations which have weighed with me in the choice of the topics which I have felt it to be my duty to indicate as worthy of our present consideration. The Indian Educational system is vast, its aspects and problems numerous and the divergences of experience and of opinion in regard to many of its features pronounced. It would have been easy for me to have travelled on the familiar track, recalled attention to the recognised flaws and time-honoured grievances of our system and calling, and to have added my weak voice to the swelling chorus of expert condemnation to which these have been subjected, in our gatherings, year after year. I have, however, restricted myself to a few of those matters, the due perception of which by the body of Indian educationists appears to me to be the most urgent need, should we teachers, aspire to take our share in the duty and the glory, of hastening the advent of the better India of the future.

Owing to great pressure on our space we reserve the other papers on educational subjects to our subsequent issues.

Punny Hits on Political Topics.[1]

(By W. Dorasamy Iyer.)

" Majority is non-sense. Understanding has always been with the minority. Votes must be *weighed* not *counted* " said a very celebrated writer long ago. Factious *Ballot*. *Bah* ! what a tantalising *lot* it is ! Again what is "the majority" ? They are "the dead" ! What again is "the mob" ? It has heads without brains and yet they exclaim vox populi-vox dei." But after all even Republics are practically monocrasies—aly the mockery of Arithmocresies !

*
* *

Humanity is interpreted as *hue-manity* in these days of skin-deep civilisation when the *epidermis epidemic* is rife ! Why ? Why ? the old old "Varna" vanity or distinction asserts itself without its supreme ethics ! !

*
* *

Hypocrasy is individual duplicity-*policy* national- and *diplomacy*-internarional !

*
* *

War is but an occasional manifestation of the eternal internal stuggle-man's extremity, they say, is God's opportunity; even so philosophy add catastrophe are fast friends for War produce *Viragam* and that penetrates into the after-death states. Here the teaching of Bhagavad Gita in the battle-field of Kurukshetra ! Why allow Avatar histories are only war-stories—the exposition of *Dondopayam* and the exhibition of Valhalla ! Why-Why the very game of war War Chess or *Chaturanga* was invented in this our ancient Oountry. All our very *Kali-Yuga* means *Quarrel* age ! (and especially the *Brahmin* head is wanted for the *Brahmah* press to crush.)

*
* *

War is war after all. Even Rama snd Yuddhistira reserved from the path of realitude in dealing with the valiant-Vali and daring Drona even in those righteous days when the biggest battles were decided by the final due is of the contending heroes on either side ; (Why curse the poor Kaiser)

History may repeat itself ever so many times but its *mystery* is ever unsolved ! It is *hysteric* enough always ! !

Will *Wilson* see the *sun* of peace at all times ? No-Antipodes and we can see that or only alternately !

The British Empire, over which the Sun never sets, is the most popular, prosperous, and the most extensive Empire on our planet swaying a fourth of the human race and on fifth of the Earth's surface and the majestic capital of the mightest. Empire is deservedly the first city in the world in every way. But India—the brightest gem of the British diadem—though sadly lacking yet the polish of domestic autonomy—contains more than three-fourths of this Empire's population as England does of the "wise" United Kingdom of (Wales, Ireland), Scotland and England ! Again the blessed and civilising *Shakespear's* tongue which *shakes* both the hemi-*spheres* lives on (pre-war) 12½ crores of tongues-though only a few lakhs know it here—and again out of 60,000 newspapers (pre-war figures) in the world, 35,000 are in English. I say the possessor of such a universal language and immortal literature cannot but be successful even as they were in war, in this hard or deal of the world's conflict of Ideals (viz)-Autocracy vs. Democracy..... Amen.

*
* *

Loyalty and patriotism are really synonymous only in a self-governing state for in that *clime* any one can climb to any height in the official ladder *Intrust* a man with an office then only you increase his *interest* in the same ; All *onerous* duties are better performed by *honorary* men (as in England) who care not for money but *monetary* considerations will prevent them from giving *monitory* counsel (as the I. C. S. here).

Freedom is so-called because if you wish to be *free* you cannot afford to be *dumb* ; " Ask and it shall be given ye." Knock a*loud* and you must be heard and *allowed in* ! !

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